## THE

## FORME OF

PRAYERS AND MINIS-

ments &c. vsed in the English Church at Geneua, approved and received by the Churche of Scotland. whereunto befydes that was in the former bokes, are also added sondrie other prayers, with the whole Psalmes of David in English me-

ter.

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I. CORINTH. III.

No man can lay any other fundation, then that which is laid, euen Christ Iesus.

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M. D. L X V.

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28.	9.	20.	1.	12	23.	4.	15.	26.	7.	18.	29.
		17.									

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II.	22.	3.	14.	25.	6.	17.	Epact.
-	-	-	25.	-	-	_	Kayes of Featles.

ATable for the Dominical letter, beginning y yere of God 1565. and so for euer.

g.	f.	e.	d.	Ь.	À.	g	f.	d,	c.	ь.	A	f.	e. d	
c.	1	g.	f.	c.	c.	b.		A.	g.	e.	d.	c.	b.	000
1.				U.					I.				A.	

Note that when it is leap yere the letter is the 23. of February is twife reconed, and then February hath 29 dayes.

### Se A Table for the shyning of the Mone 28

pay o	of Ty	me she neth.	Day o	VVilliam Stewart to the Reader.
I.	0.	48.	30	REloued reader, I haue
2		36.	29.	Dthought good, aswel
3.	2.	24.	28.	for the decoration of this
4	3.	12.	27	moste singular boke, as
5	4.	0.	26.	for thy profite to adde foe
6.	4.	48.	35.	things vnto the Calender.
7.	5.	36.	24.	First I have added the ex-
8.	6.	24.	23.	act houre and minute that
2.	7.	12.	22.	the Sone rifeth & fetteth,
	8.	W	21.	almoste euerie fyste day,
11.	8.	48.	20	throughout y whole yere,
N. P. J. T. J. T. J.	9.		19.	calculate to the latitude of
	To.		18.	Edinburgh, whereof the
	11.		17.	commoditie is partely de-
	12.		16.	clared in one of the canos.
to the f	ul:	fre	un the fu	teache thee by one exam-
ple, h	owt	thou	halt k	nowe how long any day

ple, how thou shalt knowe how long any day or night of the yere is. First marke if at the end of the day appointed, the setting of the Sone be noted, if not, take the nerest marked (the disserting of the same, for haste thou the length of thy day, which substracted from 24 remaineth the length of thy night.

night. The same may be done with the nomber of the Sone ryfing, but not fo eafilie, for the operation is double : first thou muste substract thy Sone ryfing from 12. fo hast thou thy Sone fetting or the halfe of thy day which thou must double as before &c. Now wil I illustrat the rule of the Sone fetting with one example. The Sone entreth the 12. of Iune, in the first minute of Cancer, at the end of this day I finde & Sone fetteth at 8. houres 39. min. which doubled, I finde to be 17. houres 18. min. the just length of our longest day: now I substract this from 14 and there resteth 6. houres 42.mi. which is our shortest night in somer, and our shortest day in winter, lyke as thou mayft knowe doubling the Sone fetting when he entreth in Capricorne.

Befydes this I have also added & precise day houre and min. of all the changes of the Mone, that we shal have for the space of 12. yeares to come, exactlic calculate to the Meridian of the towne foresaid, the practise whereof is this. Seke the golden nomber of the yeare proposed vnder the tytle of the golden nomber, & thou shalt sinde against it the verie day houre and m. of the change with the letter B. if it be before noon or with A.if it be after noon. For to make the canons more facile, I wil explaine the same with one example. If thou desire to know what

day of Nouember we shal have the change of § Mone. ano. 1574. worke thus. First seke the golden nomber of the yeare proposed, & thou shalt finde it 17. then seke 17. vnder the tytle of of the golden nomber in the moneth appointed, and thou shalt finde it against the 13. day, where against vnder the tytle of change of the Mone is 2. houres 40. min. with this letter A. which signifieth after noon, so have we change 1574. the 13. of November at two houres & 40. min. after noon (and then shal the Sone be eclipsed:) do so with all others, and thou shal not faile to knowe the exact tyme of the conjunction of Sone and Mone, calculate to our longitude.

A rule to finde ont moueable rentes.

Loke out the May of your years in the table, then go to the place of the Kalender, to wit, at the 28. of Ianuarie, where ye shall finde a capital I there begine for the sinding of Lent, and at the 11. of Marche a capital E where begine for Easter day, & 2t the 29. of April this letter VV where begine for VV hitsonday, tell from thece forwardes so many dayes as the Kaye of that yere is, & where the nomber endeth, the Soday following is that Feast. But if it be lepe yere, it is the second Sonday and not the first.

# A RVLE TO KNOVVE VVHEN the Mone ryseth, & how long she shyneth.

He day of her age being knowen, loke in y I Table of her shyning the houres and min. of that night, and adde to the same the going downe of the Sone, which ye shal finde noted in the Calender (if it be not noted that day you feke, take the next to that day, which is all one) which nombers added, declare till what houre the shyneth. As for example. The 6. day of Ianuary the Mone is 4. dayes olde, the Sone goeth downe that night at 3. houres 41. min. the Mone shyneth as appeareth in the table 3. 12. min. which added, maketh 6.ho. 53. min. which is the tyme she goeth downe at. This serueth till the ful Mone because she shyneth, immediatlie the Sone being fet. But after the ful, loke the tyme of the Sones ryfing (in the Kalender also appearing) & recon so many houres backe from the ryfing of the Sone, as the thyneth that night, & that shal shew you the tyme she ryfeth at.

# TO THE CHURCH OF SCOT-

Thou litle church, to who Christ hath resto-The cleare lost light of his euagel pure: (rde Thy God doth with all diligence procure, That with his worde, thou maist be stil decorde.

Thogh y haue long his wholesome trueth abho. Yet his great mercies did thy blindnes cure (rde Submitting thee, vnto the careful cure, Of suche pastours, as truely teache his worde.

Out of whose hads (w great thaks) now receive, All Dauids Psalmes, set soorth in pleasant verse: A greater gift of them thou couldst not crave. VVhose endles frute, my pen can not rehearse: For here thou hast, for everie accident, That may occurre a doctrine pertinent. THE CONFESSION OF PATTH VSED IN THE

ELANOS ASI

English Congregation at Geneua: reciued and

and approved by the Church of

Scotlind.

Geneit.d. TBELEVE & confeste 1 my tie,maker Lioh s.b. A mara.ddoi. Lord God eternal , infinite, 28.d.

vnmeasurable, incomprehensi-50.1.00 ble and inuifible, 3 one in Jubproue. 8. EU

flance and 4 threin perfon, Fa-Gene. ta. ther, Sonne & holie Ghoft, who ere 32.b. ofal.33cc

by his almightie 5 power and wildome, hath not onely of 6 Gene, t. datos pho.4. c. nothing created heaven, earth ol. 3. b. . d

and all things therein contei-.Corasid. ned, and man after his owne oh.17.4.1s

ro.16. 2. 7-image, y he might in him be 8 glorified, but also by his 9 fa-Aser. 6. d. k17.2.

therlie prouidence gouerneth, mainteineth and preserueth the

fame, according to the 10 pur-

pole of his wil.

1 beleue in God the Fa ther almig heaven an

A 1.

Rem to bo Cz lide

Gene.17.6

Genb.r.a

ephe:4.a

pet. s. c,

hili. 4.2. OD:

phea,b.

pfal.69.4 110.0

C:

I Belue also and cofesse t Iesus Marra, d I Christ the onelie, Saujour and sc.4.6 1.tim.i. d Messias, who being equal with aGod, made himfelf of no repu-Ichae phil.2. 2. tation, but toke on him the sha-1.tim.3.d 1.iob.5.d pe of a seruant, & became 3 man 10m.9.b in all thing like vnto vs (finne Heb.z.d except ) to 4 affure vs of mercie philip.2.b & forgiuenes. For whe through i. per. 2. d our Father & Adams trafgression Rom. 8. f.g We ware become childre of per- 1. iohiza de on there was no meanes to bring vs from that yoke of finne romss.d epbe.z.a and damnation, & but onely lengalish fus Christour Lord: who giving Ad.4.b vsithat by 7grace, which was his 1.per.2.2 by nature, made vs through faith if a. 28.d the 8childre of God, who when the of fulnes of time was come, heb.i.c was conceived by the power of remain the to holie Goft, borne of y vir gine Marie according to the flesh Gal.3.d & is preached in earth the Gof ioh. d

giltles 10.f.com.11 act. 2.c 10 Ifa.7.c luk. d rom.1.2 11 Act. e.ifa.53.cc 12. lcb.7.e.n.f.g.12.c.mst.12.b.27.b.luk.23

pel of faluation, til at length, by sphala tyrannie of the 12 Priefts, he was Gala.4.

as Ghrift on is one he will onne, our lord.

which was conceived by the holie Ghoff, borne of the wirgine Marie.

OFTHE PARTH. giltles condened under Pontius Pilate, then president of June, per Pontius & mofte Claderoufly hazed on fute. the croffe betwene two phenes dead and as a notorious trefpiffer, where taking youn him the c punishment of our finnes. he delinered palip'2.b vs from the curle of the Law-vd And forafmuche as he beig or nely God; coulde not feele death nether beig onely na, coulde ouercome death, he joyned bothe together, and luffred his humanitie to be punished with mo Re cruel death, feling in him felfe the angre and feuere undges He defen ment of God, even as if ue had, ded into he bene in the extreme a torments of hel, & inerefore cayed with a loude voice, My God my God, why halt y forfaken me?
Thus of his 4 free mercia with mitt. 27 .4 fa.53.2 Canhing B hebr. ... out comantion be offred yp. himself as the onelie factifice, 11.4.2 0.4. d. 5. b to purge the finnes of all the ish.i.b worlde, lo y all other facrifices

.00

for finne are blasphemous and derogate from the sufficiencie hereof. The which death, albeit it did sufficiently t reconcile vs to God, yet the Scriptures co-Colone. munely do attribute our regene ratio to his 2 refurrection. For as by 3 ryfing againe from the gra-Rhilip.2.10 ue the thrid day, he + coquered "pec. ..

Thethird day he rofe againe from death .

death, eue fo the victorie of our Matt. 28. & faith standeth in his resurrectio: 1,cor.15. c. and therefore without the one we can not feele the benefite of i.cor.15.g the other. For as by deaths finne 2. Cor. 13. b. was taken away, fo our righte- Rom. 4.d outnes was reftored by his refur rection. And because he rolde 6 acco ephe. 1. b.

plift all things, and take poffer Mar. id. fion for vs in his kingdome, he luk. 24 5.7-ascended into heaven to en-1.cor. 15. b. large that fame kingdome by the aboudant power of his 8 Spiinh. 14. b

rit: by whome we are most assu-ac. 2. a. red of his continual o intercel- Rom. 8. 2

son towarde God y Father for hebr. 9. f.

Heafcended into heauen.

vs. And although he be i r heaut, as touching his corporal prefence, where &Father hath now fet And fitteth him at his 2 right hand, commit- at the right Cole. 1.a. rcm.8.g. ting vnto him the administratio the Father hcb. r. a. of all 3 things , aswel in heaven 10. 12. aboue, as in y earth beneth, yet Ephe. 1 .d. is he 4 present with vs his memphilip'2.b. col. 2. C bers, eue to the end of the worl Mat. 28. d. de, in preserving and governing vs with his effectual power and grace, who (when all things are 5 fulfilled, & God hath fpoke by \$ mouth of all his Prophetes fince the worlde began ) wil come in From thece the 6 same visible forme, in the shal he come to judge Mat. 25. c. w he ascended with an vnspeathe quicke Philip. 3'd. kable maiestie, power and com & the dead. Mat. 24.c. panie to seperate the labes from act. 10. f. the goates, the elect from the re 1. Cor.is. c. 1. Theff. 4 . probate: fo that 8 none, whether 2. Theff. 1. he be aliue the, or dead before, 1. tim. 4. 2. shal escape his judgement, Mat. 3. d. NOreouer, I beleue & con-1. ioh. 5. C. 1.pet. 1. b. VI fesse & holie Ghost, gGod the holie 1. cor. 6.

equal w the Father & the Son-Ghoft.

Ъ.

ioh. 16. d. act. 17.

500 30

newho regenerateth & fanctifieth you ruleth and guideth vs into all trueth, persuading moste affuredly in our r'eonseiences, that we be the children of God, ain b ethren to lesus Christ, & fellow heires with him of life euerlasting : yet notwithstanding it is not sufficient to beleue that God is omnipotent, and merciful, that Christ hath made fauffaction, or that the holie Ghost hath his power & effect, except Ephelad we do 2 applie the same benefites to our selues which are Gods 3 elect.

I beleue therefore & confesse The holie catholicke Church, the one holie 4 Church, w (as 5 mecommunion bres of lefus Christ & onelie 6 of Saintes.

hea le thereof ) roosent in faith, hope and charitie, vling the gif- t.cor.12.b tes of God, 8 whether they be temporal or spiritual, to the profi e & furtherance of the same, & Church is not o fene to mans eye, but onely knowen to God,

who

Rom. S.c

galat.14.2

Abac. 2.2

Ioh.17.2

Mattisie. ioh.io.a

ephe.s.b

coioff. 1.d

1.COT. 12.C

Ephe.4.d

Eph.4.3

philip.3.d

Ad.z.g.4.5

colof. 2.2

rom.12.6

10m. ... Cant. 2.6

rom. 1.b. 10.c 1.ioh ;.d

7

who of the lost sonnes of Adam, hath ordeined some as a vessels of wrath to damnation, and hath chosen others, as vessels of his mercie, to be saued: § which also in due time, he 2 calleth to integritie of life and godlie conversation, to make them a glorious Church to him selse.

But that Church which is 3vifible and sene to the eye, hath
three tokes, or markes, whereby
it may be knowe. First the 4 worde of God coteined in the olde
and newe Testament, which as
sit is about the authoritie of the
same Church, and onely 6 sufficient to instruct vs in all things,
concerning saluation: so is it lest
for 7 all degrees of men, to read
and vnderstad. For without this
worde 8 nether Church, coucil,
or decre, can establish any point
touching saluation.

The feeod is the holie 9 Sacra mets, to wit, of Baptisme and the

A iiij.

Rom. 9.e

Rom.s.e ephel.s.e

Mart. 18.0 1. cor. 15.b

Matt.28.d. som.10.c e.cor.3.4 ephef.2.d joh.10.a 2.tim.3.d 2.pet.1.d

matt.17.e ioh 10.2.b

Ioh.20. g 2.tim.3.d

Iof.i.b

Epher. 5.0 matt.15.b

28. f rom.4.e ephef.5.f

Lords Supper, which Sacramets Christ hath left vnto vs, as holie fignes, & feales of Gods promifes: For as by Baptisme, once receiued, is fignified that we(afwel infants, as others of age & difere tion ) being t strangers fro God by original finne, are received Rom. 5. b. Into his familie and congregati- ephe. 2. a. on, with ful affurance, y althogh gia.; c. this roote of sinne lie hid in vs, rom. 7. d. yet to the elect it shal not be 2 imputed: so y 3 Supper declareth Rom. 4. a. that God, as a most provident Pfalm. 11.4. Father, doeth not onely feede 1. Cor. ir. c. our bodies, but also spiritually nourish our soules with \$ 4 graces and benefites of Iefus Christ Ich. z. d. (which & Scripture calleth eating of his flesh, & drinking of his blood ) nether must we in § administration of these Sacraments follow mans phantafie, but as Christ him felf hath ordeined, fo must they be miniftred: & by fuche as by 5 ordi- Hebr. 5. 1

tite. 3. b.

narie

narie vocatió are thereunto called. Therefore who focuer refer ueth and worshippeth these Sacraméts, or cotrariwise contemneth them in time & place, procureth to him felf damnation. The third mark of this Church

is I ecclesiastical discipline, & Matt. 8. b. standeth in admonition, & corluk. 17. 2. leuit. 19. d. rection of fautes. The final end eccle. 19. b. whereof is excomunication, by the rosent of y Church 2 deter-1. Cor. 5.2. mined, if the offender be oblinat. And besides this ecclesiastical discipline, I acknowledge to belog to this Church a political 3 Magistrate: who ministreth to Rom: 13. # euery man iustice, defending \$ wifd. 6...... tit. 3. 2. good and punishing the cuil. 1. Pet. 2. To whome we must rendre ho-

A&. 5. e.

Exo. 32. f. 2. king. 18. 23. 2.chro.29. 35 --

And as 5 Moses, Ezechias, Iofras, and other godlie rulers purged the Church of God fro fu-

worde of God.

nor and obediece in all things, whice are not 4contrarie to the.

The refurrection of the

The forgi-

nenes of

finner.

in our owne imaginations. The 2.Pet.2.2
punishment whereof, although rom. 2
God oftentimes 3 deferreth in Act.24.d
this life: yet after y general 4 reaconasce
furrection, when our soules and philipased

bodies

OE THE FAITH. bodies shal rise againe to immortalitie, they fhat be I damned to vnquenchable fyre: and then we, which have forfake all mans wisdome to cleave vnto Christ, shal heare the joyful voice,2 Come ye bleffed of my Father, inherite ye the kingdome prepared for you fro the beginning of the worlde, and fo shall go triumphing with him, in 3 bo 1. The. 4. ds die and foule, to remaine euerlaftigly in glorie, where we shall fee God4 face to face, & shal no more nede one to inttruct another for we shal all knowe him from the highest to the lowest: to whome with the Sonne and the holie Ghoft be all prai. fe, honour, & glorie now & euer. So be it.

(4)

And life

enerlaftis

2 Thef.4.

2.ioh.).c ifa. 30.8

10b.5. e

Mat.25.d

ioh s.e

ifa.is.d

1.cor.13.d 1.ioh.3.a

iere.3i.f

hebr. s.c

10.0

d

## OF THE MINI-28 STERS AND THEIR

PLECTION.

\* \* -: 0 A Luit tan 3 A ... \*

\*

3. a.14. f.

. tim. 3. 2.

and 4. a.

zec. 33. a erem. j. d.

ich. 21. c.

fa. 62. C.

. cor. 4. c.

patt. 25. 4.

nd. 25. d.

dt. 20. d . tim. 4. 8.

Ezec. 3. d.

. cor: 9. c

#### WYHAT THINGS are chiefly required in the Ministers.

Let the 1 Church first diligently conbe chosen, be not founde 2 culpable of any fuche fautes, which faint Paul reprehendeth in a man of that vocation ; but . tim. 2. b. cotrarivife, indued with fuche vertues. that he may be able to vndertake his charge, & diligently execute the fame. . Cor. 9. d. Secondly, that he 3 distribute faithfully the worde of God, and minister the Sa-Tim. 2. C craments syncerely, euer 4 careful not onely to teache his flocke publickly, but also privatly to admonish them, remembring alwayes, that if any thing ; perish through his defaut, the Lord wil require it at his hands.

Of theis

Of theire office and duetie.

P Ecaule the charge of the worde of God is of greater 1 importance, then that any man is able to dispense there- 1. Cor. withrand fainct Paul exhorteth toz elter luk. 12. c. me them, as ministers of Christ, and dif. Cor. 4. palers of Gods mysteries, not 3 lords, or 2. cor. 4. 6 rulers, as fainct Peter faith, ouer the floc-, Poter T. ker therefore the Pastors or Ministers 2. cor. a. d chief office, standeth in 4 preaching the worde of God, and ministring the Sacra Mat. 26. 4 ments, fo that in confedations, judge-mal. 2. a. ments, elections and other political af- 1. pet. 4. 6 faires his scounsel, rather then authori- and is. f. tie taketh place. And if so be the Con-is. a. gregation vpon iuste cause agre to ex- Aa. 2 o.e. communicate, then it belongeth to the 2. cor. 4. b. Minister, according to their 6 general i. Cor. s. b. determinatio, to pronounce the fentence, to the end that all things may be done 7 orderly and without confusion.

The maner of electing the Pastors or Ministers.

The Ministers and Elders at suche times, as there wanteth a Minister,

14

Ad n.b and 14.d horting the to adule and confider who may belt ferue in that roume and officed And if there be choise, the Church appointe two or three vpon some certeined day to be examined by the Ministers and Elders.

7jm-3.3

whether he that shulde be minister, have good and sounde knowledge in the holie Scriptures, and sit and apt giftes to communicate the same to the edification of the people. For the trial whereof, they propose him a theame, or text to be treated privatly, whereby his habilitie may the more manifestly appeare vnto them.

Secondly, they inquire of his life & conversation, if he have in times past lived without sclander, & governed him self in such sorte as the worde of God hath not; heard evil, or bene sclandred through his occasion, which being severally done, they signific voto the Congregation whose giftes they finde mother mete, and profitable for that ministeries appoin-

1 m. 2. d m. 1. d .fam. 2. c .tim. 5. d appointing also by a general cosent eight daies at the least y cuericanan may diligently inquire of his life and maners.

At the which time, the Minister exhorteth them to humble them selues to
God by stalling and prayer, that both
their electional be agreable to his wil, Ad. 13.2
and also profitable to the Church. And and 14.2
if in the meane season, any thing be
broght aganile him, whereby he may be
found vn worthie by lawful probatios,
then is he dismissed, and some other
presented. It nothing be alledged: vpon
some certaine day, one of the ministers
at the morning sermon presenteth him
againe to the Church, framing his sermon, or some parte thereof, to the setting soorth of his duetie.

Then at after noone, the fermo ended, the minister exhortesh them to the election, with the 2 inuocatio of Gods Na-coloss. a me, directing his prayer, as God shal mate, d moue his heart. In like maner after the 1. These election, the minister giueth 3 thankes coloss. 4.a ephel, 3.d to God with request of suche things, as philip. Le

shalbe necessarie for his office. After

that he is appointed Minister, the people sing a plalme and departe.

Of the Elders, and as touching their office and election.

Nom.u.e ad.14. d.16. a,20.d rom.13.b eph.4.c ,cor.12.d jam.5.c ,pec.5.a The r Elders must be men of good life, & godlie conversation, without blame & all suspicio, careful for y slocke, wise, & above all thigs, fearing God.

whose office standeth in governing with the rest of the ministers, in consulting, admonishing, correcting and ordering all things appertening to y state of the Congregation. And they differ from the ministers, in that they preache not the worde, nor minister the Sacraments. In affembling the people, nether they without the Ministers, nor the Ministers without them may attempt any thing. And if any of the juste nombre want, the Minister by the confent of the rest, warneth the people thereof. and finally admonisheth them to observe then fame ordre, which was vied in chuling the Ministers, as farre foorthe as their! vocation requireth.

Ofthe

Of the Deacons and their office and election.

He I Deacons must be men of good I estimation and reporte, discrete, of Ad. 6. 1 tim. 3. b good conscience, charitable, wife, and finally indued & fuche vertues, as S. Paul requireth in them. There office is, to gather the almes diligently, and faithfully to 2 distribute it, with y cosent of the mi nifters, and Elders : also to prouide for § ficke and impotent persones, hauing e- Rom. 12. b uer a diligent care, y the charitie of godlie men be not wasted 3 vpon loiterers & idle vagabondes. Their election is, as hath bene afore rehearfed in the Ministers and Elders.

Twe are not ignorant that the Scriptures make mencion of a fourth kinde of Minifters, left to the Church of Chrift, which also are verie profitable, where time and place do permit,

These Ministers are called 4 teachers or doctors, whose office is to inftruct and teache the faithful in founde doctrine, prouiding with all diligence, that the puritie of the Gospel be not corrupt, either through ignorance, or cuit opinions. Not withstanding , considering the prefent flate of things, we comprehend under this title fuche meanes, as God hath in his Church, that it shulde not be left desolate, nor yet his doarine decay, for defaut of Ministers thereof.

Therefore to terme it by a word more vsual in these our

I.Cor.iz.c

daves, we may cal it the order of Scholes, wherein the highest degre and most annexed to the ministerie & gopernment of the Church, is the expolition of Gods worde, conteined in the olde and newe Testament. But because men can not so wel profit in that knowledge, except they be first instructed in the tongues and humaine sciences, (for now God worketh not communely by miracles)it is necessarie that feede be fowen for the time to come, to the intent that the church be not left barren, & wafte to our pofteritie,& that Scholes also be erected, and Colledges mainteined with juke & fufficient ftipendes, wherein youth may be trained in the knowledge & feare of God, that in their ripe age they may proue worthie membres of our Lord lefus Chrift, whether it be to rule in civile policie, or to ferue in the spiritual ministerie. or els to liue in godlie reuerence and fabiection.

The wekelie assemblie of the Ministers, Elders and Deacons.

TO the intent, ahat the ministerie of Gods worde may be had in reuerece, & not brought to contept through the euil 1 conversation of suche, as are called thereunto, and also that fautes & vices may not by log suffrance 2 grove at length to extreme inconveniences: it is ordeined y every thursday the Ministers & Elders in their assemblie or Cost storie diligently 3 examine all such fautes and suspicions, as may be espied, not onely

C

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2 ek.3 6.6 2 ek.3 6.6

2.Tim.z.c

s.Cor.5.b

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onely amogs others, but chiefly amongs them felues, lest they seme to be culpable of that w our Sauiour Christ 1 reproued in the Pharises, who coulde espie a Matt. 7.2 mote in another mans eye, & coulde not luk. 6.f fee a beame in their owne.

And because § 2 eye ought to be more cleare then the rest of the bodie, the suk, u.e.
Minister may not be spotted with any
vice, but to the great sclander of Gods
worde, whose message he beareth. There
fore it is to be vnderstand that there be
certeine fautes, which if they be deprehended in a minister, he ought to be deposed: as heresie, papistrie, schisme, blasphemie, periurie, fornicatio, thest, drunkennes, vsurie, sighting, vnlawful games
with suche like.

Others are more tolerable, if so be that after brotherlie admonition he amende his faut: as strange and vnprofitable facion in preaching the Scriptures, curiositie in seking vaine questions, negligence, as well in his sermons, and in studying the Scriptures, as in all other things concerning his vocation, scurri-

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y

litie, flattering, lying, backbiting, wanton wordes, deceit, couetoufnes, taunting, dissolution in apparrel, gesture and other his doings, which vices as they be odious in all me, so in him that ought to be as an 1 example to others of perfection, in no wise are to be suffred: especially, if so be that according to Gods 2 rule, being brotherly aduertised, he acknowledge not his saut and amend,

dat. 5. b

Mat. 18.b uk.17.a iam.5.d

Interpretation of the Scriptures.

r.Cor.14.2 r.thef.5,d ephe. 4.b Everie weeke once the Congregation assemble to heare some place of the Scriptures orderly 3 expounded. At which time it is lawful for euerie man to speake or inquire as God shal moue his heart, and the text minister occasion, so it be without pertinacitie or distaine, as one that rather seketh to profite then to contend. And if so be any contention rise, then suche as are appointed Moderators, either satisfie the partie, or els is he seme to cauil, exhorte him to kepe silence, referring the judgement thereof to the

to the Ministers, and Elders, to be determined in their assemblie before mencioned.

Twhen the Congregation is affembled at the houre appointed, the Minister vseth this confession, or like in effect, exhorting the people diligently to examine them selues, following in their hearts the tenor of his wordes.

# THE CONFESSION OF OVE SINNES

o iii.

Coloff.3.a rom.6.a aphef.4.c.5. a.pct.2.a

Rom.5.2 hebr.9.d sphef.2.d.

10h.14.b. 16 matt.7.b iam.1. a

Ioh.3.d rom.8.b. e g Rom.s.g.

beseche thee for Iesus Christs sake, to shewe thy mercie vpon vs, to forgiue vs all our sinnes, & to increase thine holie Spirit in vs, y we I acknowledging from the boto of our hearts our owne vnrighteousnes, may from hensforthe not onely mortifie our finful lustes and affections, but also bring foorthe suche fruites, as may be agreable to thy moste blessed wil:not for y worthines thereof, but for the 2 merites of thy dearly beloued fonne Icsus Christ our onely Saujour, whome thou haft already given an oblation & offering for our finnes, and for whofe; fake we are certeinly perfuaded, that thou wilt denie vs nothing, that we shal aske in his name, according to thy wil. For thy 4Spirit doeth affure our consciences, that thou art our merciful Father, & fo louest vs thy childre through him, that 5 nothing is able to remove thine heauenlie grace and fauour from vs. To thee therefore, ô Father, with the Sonne and the holie Ghost be all honor &glorie, worlde without end, So be it.

#### AN OTHER CONFESSI-

ly vsed in the Church of Edinburgh, on the day of commune prayers.

Oreadful and most mightie God, y that from the beginning hast decla red thy felf a confuming fyre, against the contemners of thy most holy precepts: and yet to the penitent finners, hast alwayes shewed thy self, a fauorable father, & a God ful of mercie: we thy creatures, and workmanship of thine owne handes, confesse our selues moste vowor thy to open our eyes vnto the heavens, but farre lesse to appeare in thy presence. For our consciences accuse vs, & our manifest iniquities haue borne witnes aainst vs, y we have declined fro thee. we haue bene polluted & Idolatrie: we haue giue thy glorie to creatures: we have fought support where it was not to be founde, & haue lightlyed thy most holesome admonitions. The manifest coruptio

of our lives in all estates, evidently proueth, that we have not rightly regarded thy statutes, lawes, and holy ordinances, And this was not onely done, ô Lord, in the time of our blindnes: but euen now, when of thy mercie thou hast opened vnto vs an entrance to thine heauenly kingdome, by the preaching of thine ho ly Euangel, the whole body of this miserable Realme stil continueth in their former impietie. For y moste parte, alas, following the footesteps of the blynde and obstinate Princesse, vtterly despise the light of thyne Euangel, and delyte in ignorance and idolatrie: others lyue as a people without God, & without all feare of thy terrible judgemetes. And some, ô Lord, that in mouth profesfe thy bleffed Euangel, by their sclanderous lyfe blafpheme y same. we are not ignorant,ô Lord, that thou art a righteous judge, y can not suffer iniquitie long to be vnpunished vpon the obstinate transgressors:especially, ô Lord, when y after so long blindnes and horrible defection from thee, so louingly, thou calleft

callest vs agayne to thy fauour and fellowship, and that yet we do obstinatlie rebel, we have, & Lord, in our extreme miserie called vnto thee, yea, euen when we appeared vtterly to have bene confumed in the furye of our enemies, and then dideft thou mercifully incline thyne eares vnto vs. Thou foughtest for vs euen by thine owne power, when in vs there was nether wisdome nor force. Thou alone brakest the yoake from our neckes, & fet vs at libertie, when we by our foolishnes had made our selves sclaues vnto strangiers, and mercifully vnto this day hast thou cotinued with vs the light of thine Euangel, and fo ceasest not to heape vpon vs benefites, both spi ritual and temporal. But yet alas, ô Lord, we clearly fee, that our great ingratitude craueth farther punishment at thy handes, the fignes whereof are evident before our eyes. (For the whispering of fedition: the contempt of thy graces offe red: and the mainteinance of Idolatrie, are assured signes of thy farther plagues to fal vpon vs in particular forour greiuous

Ther clauses included () may be one of them as occasion ferneth.

uous offences. And this vnmeasurable within this vnteperatnes of y ayre, doeth also threat ofed, or any en thyne accustomed plague of famine, which commoly followeth ryotous excesse & contempt of y pore, wherewith alas, the whole earth is replenished.)

we have nothing, & Lord, that we may laye betwixt vs and thy judgement, but thyne onely mercie, freely offred vnto vs in thy deare Sonne our Lord Iesus Christ, purchased to vs by his death and passion. For if thou wilt enter in judgement with vs thy creatures, and kepe in minde our greiuous synnes & offences, then can there no flesh escape condemnation. And therefore, we most humbly beseche thee, ô father of mercies, for Christ Iesus thy sonnes sake, to take fro vs, thefe stony hearts, who so long have heard, aswel thy mercies, as seuere iudgements, and yet haue not bene effectually moved with the same; and give vnto vs hearts mollified by thy spirit, y may both conceiue & kepe in mynde the reuerece y is due vnto thy Maiestie. Loke, ô Lord, vnto thy chofen children laboring

ring vnder the imperfections of y fleshe, & graunt vnto vsthat victorie that thou hast promised vnto vs by Iesus Christ thy sonne our onely Sauiour, mediator & lawgiuer. To whome with thee and the holy Ghost be all honor and praise now and euer.

A CONFESSION OF SINnes, and petitions made vnto God in the tyme of our extreame troubles, and yet commonly vsed in the Churches of Scotland, before the sermon.

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Ernal & everlasting God, father of Lour Lord Iesus Christ y that shewest mercy & kepest covenant w them that love, & in reverence kepe thy comman dements, even when y powrest foorth thy hote displeasure & inste indgements vpon y obstinat inobediet. We here, prostrat our selves before the throne of thy maiestic, from our hearts confessing, that instelly y hast punished vs by y tyrannie of strangers, & y more instelle y mayest bring vpo vs againe y bodage & yoak w of thy mercy for a ceaso y hast removed

Our Kings, Princes, & people in blindnes have refused y word of thyne eternal veritie, & in so doig, we have refused the league of thy mercy offered to vs, in Iesus Christ thy sonne, w albeit thou now of thy meere mercy hast offered to vs againe in suche aboundance, that none can be excused by reason of ignorance, yet not the lesse to the judgement of men, impietie ouerflowerh the whole face of this realme. For the great multitude delyte them selues in ignorance & Idolatrie: & suche alas as appeare to reuerence and imbrace thy word, do not expresse the fruites of repentance, as it becometh the people, to whome thou hast shewed thy felf, so merciful, and fauorable. These are thy iuste iudgemets, ô Lord, where by y punishest sinne by finne, and mã by his owne iniquitie, fo y there ca be no end of sinne, except thou preuent vs with thy vndeserued grace. Conuert vs therefore, ô Lord, and we shalbe couerted, suffer not our vnthankfulnes to procure of thy most inste indgements, that strangers againe impire

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aboue vs, nether yet that y light of thy Euangel be taken from vs, But how foeuer it be, that the great multitude be altogether rebellious, and also that in vs there remaineth perpetual imperfectios, yet for the glory of thy owne Name, & for y glory of thy onely beloued Sonne Iesus Christ, whose veritie and Euangel thou of thy meere mercy hast manifested amongst vs:it wil please thee to take vs in to thy protectio, & in thy defence, that all the worlde may know, that as of thy meere mercy, thou hast begone this

worke of our faluation amongst
vs, so of this same mercy thou
wilt continue it. Graunt
vs this merciful Father
for Christ Iesus thy
Sonnes sake,

So be it.

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I This done, the people sing a psalme all together in a plaine tune: which ended, the minister prayeth for the assistance of Gods holy Spirit, as the same shal move has heart, & so procedeth to the sermon, sing after the sermon, this prayer tollowing, or suche like.

## A prayer for the whole state of Christs Church.

Nom. 26. 3 deute. 9. c jof. 7. b

Mat.13.a.b

Tuk.11.b rom.8.c iam.5.d r.ioh.5.e rom.12.d rifdo.9.c

A Lmightie God, and moste merciful Father, we I humbly fubmit our felues & 2 fall downe before thy maiestic, befeching thee from y botom of our heartes, that this 3 feede of thy worde, now fowen among vs, may take suche depe roote, that nether the burning heate of persecution cause it to wither, nether y thornie cares of this life do choke it, but that as feede fowen in good grounde, it may bring foorthe thirtie, fixtie and an hundreth folde, as thine heauelie wifdome hath appoited. And because we haue nede cotinually to craue many things at thine hands, we hubly beseche thee, o heavenly Father, to graut vs thine holie 4 Spirit, to direct our petitions, that they may procede fro suche a feruet minde as may be agreable to thy moste blessed And wil.

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And feing that our infirmitie is able I to do nothing without thine helpe, 2.Cor. 3.0 and that thow art not ignorant with philip.z.b how many, and great 2 tentations we poore wretches are on every fide inclo- .pet.is fed and compassed, let thy strength, ô Lord, susteine our weaknes, y we being defended with the force of thy grace, may be fafely preserved against all affautes of Satan, who goeth aboute continually like as roaring lion feking to deuoure vs. 4 Increase our faith, 6 merciful Father, that we do not swarue at any time from thine heauenlie worde, Luk.17. w but augment in vs hope and loue, with a careful keping of all thy commandements, that no 5 hardnes of heart, no hypocrifie,6 no concupiscence of the eyes, Pfal. ,5.b nor intifements of the worlde, do drawe heb. 3.4.6 vs away from thine obedience. And 1. Joh. 2.0 feing we live now in these moste perillous times, let thy fatherlie prouidence .. Tim. defend vs against y violence of all our 2.per. 3.2. enemies, which do every where pursue ind.a.b.c.d. vs, but chiefly against the wicked rage

nemen.

and furious vproares of that Romishi-

dole, enemie to thy Christ. Furthermore, for asmuche as by thine

holie Apostle we be taught to make our 2 prayers, and supplications for all men, 2 Tim. 2. 3 we pray not onely for our selues here present, but beseche thee also, to reduce all fuch as be yet ignorant, from the mi-

ferable captivitie of blindnes and error, to the pure vnderstanding of thine hear

uenlie trueth, that we all with one 3 con-

fent and vnitie of mindes, may worship thee our onelie God and Saujour: & that

all Pastors, shepherds, and ministers, to whome thou halt committed the 4 dif-

penfation of thine holie worde, & charge of thy chosen people, may bothe in

their life & doctrine, be founde faithful,

fetting onely before their eyes thy glorie, and that by them all poore shepe \$

wander and go aftray, may be gathered

and brought home to thy folde.

Moreover, because the shearts of rulers are in thine hands, we befeche thee to direct and governe the hearts of all Kings, Princes, and Magistrates, to who-

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Rom 15 b 1. cor. 1.b ephe. 4.a

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Ich. 21.d mat 28.d 1.cor. g. C mark 16. d

. Prou. 21.2 me thou hast committed the Isworde: Romand especially, & Lord, according to our inhance bounden duetie, we beseche thee to mainteine and increase the noble estate of the Quenes maiestie, and hir honorable counsel with all y estate & whole bodie of the commune wealth. Let thy satherlie sauour so preserve her, and thine holie Spirit so governe her heart, that she may in suche sorte execute her offinated ce, y thy religion may be purely mainteined, 2 maners resormed, & sinne purnished according to the precise rule of thine holie worde.

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And for that we be all 3 membres of 9
mystical bodie of Christ Iesus, we make rom. 12. Correspondent to the control of the con

Heb.13. g rom.8.g pfal.43.d loh.16.f

Act. 2.d matt. 10.d luk. 21. d

Rom.14.b

Luk. 17.b

Ephe.4.e

troubles. And finally, & Lord God, moste merciful Father, we moste humbly beseche thee, to shewe thy great mercies vpon our brethren, ware persecuted, cast in 1 prison, & daily codemned to death for the testimonie of thy trueth. And though they be vtterly destitute of all 2 mans aide, yet let thy swete comfort neuer departe from them, but so inflame their hearts with thine holie Spirit, that they may boldely, and chearfully abide fuche 3 tryal, as thy 4 godlie wisedome shal appoint, so that at length aswel by their death, as by their 5 life, the kingdome of thy Sonne Iesus Christ may increase & shine through all the worlde. In whose name we make our humble pe ticions vnto thee, as he hath taught vs.

Our father which art in heaven, &c.

A Lmightie & euerliuing God, vouchfaue, we befeche thee, to graunt vs perfite continuace in thy liuelie faith, 6 augmenting the fame in vs daily, til we growe to the ful measure of our 7 perfection in Christ, whereof we make our confession, saying.

I beleue

#### I beleue in God, &c.

Then the people fing a Pfalme, which ended, the Mini-Aer pronounceth one of these blessings, and so the Congregation departetb.

The Lord bleffe vs and faue vs: the Lord make his face shine vpon vs, Nom. 6.d and be merciful vnto vs:the Lord turne his countenance towarde vs, and graunte vs his peace.

THe grace of our Lord Iefus Christ, 1 the love of God, and communion of 2. Cor. 13.d the holie Ghost be with vs all, So be it.

It shal not be necessarie for the Minister dayly to repeate all thefe things before mencioned, but beginnig with some maner of confession, to procede to the fermon, which ended, he either vieth the prayer for all eftates before mencioned, or els prayeth, as the Spirit of God Shal moue his heart, framing the fame according to the Leni.26.d time and matter which he hath intreated of And if there deut. 28.d That be at any time any present plague, famine, pestelen 1. king. 8.d ce, warre, or fuche like, which be evident tokens of Gods wrathias it is our parte, to acknowledge our finnes to be 2.fa.24.c the occasio thereof, so are we appointed by the Scriptures to give our felues to mourning, fiftig, & prayer, as the meanes to turne away Gods heavie difpleafure. Therefore it shal be couenient, that the minister at suche time, do not onely admonif h the people thereof, but also vie some forme of prayer, according as the present necessitie requireth, to the which he may appoint, by a comune confent, some seneral day after the farmo, weekly to be observed.

These prayers that followe, are vied in the French Church of Geneua: the first serueth for Sonday after the fermon and the other that followeth, is faid vpon wednelday, which is the day of commune prayer.

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Another maner of prayer after the fermon.

A Lmightie God and heatenlie Fa-ther, fince thou halt promifed to graute our requelts which we shal make vnto thee in the Name of our Lord Iefus Christ thy welbeloued Sonne: and we are also taught by him & his Apostles to assemble our selues in his name, promising that he wil be among vs, and mike intercession for vs vato thee, for the obteining of all fuch things, as we shal agre vpon here in earth: we therefo re (having first thy commandement to praye for suche as thou hast appointed rulers and governours over vs, and allo for all things nedeful bothe for thy people, and for all fortes of men, foralinuche as our faith is grounded on thine ho lie worde and pro nifes, and that we are here githered together before thy face and in the Name of thy Sonne our Lord Iesus) we, I say, make our earnest supplication vnto thee, our mofte merciful God and bountiful Father, that for Iefus

fus Christs sake our onelie Sauiour and Mediator, it wolde please y of thine insinite mercie, freely to pardon our offences, and in suche forte to drawe and life vp our hearts and affections towardes thee, y our requestes may bothe procede of a feruent minde, and also be agreable unto thy mest blessed wil and pleasure, which is onely to be accepted.

( . ) we befeche thee therefore, ô heauenlie Father, as touching all princes and rulers, vnto whome thou halt committed the administratio of thy instice, and namely, as touching the excellent estate of the Quenes maiestie & all her honorable counsel with the rest of the Magistrates & commons of the realme, that it wolde please thee to graunte her thine holie Spirit, & increse the same, from time to time in her, y she may with a pure faith acknowledge Iesus Christ thine onelie Sonne our Lord, to be Kig of all Kings, and Gouernour of all Gouernours, euen as thou hast giue all power vnto him both in heauen & in earth: and fo give her felf wholy to ferue him,

& to advance his kingdome in her dominions, (ruling by thy worde her subiectes, which be thy creatures, and the shepe of thy pasture) that we being main teined in peace and tranquillitie, bothe here & euerie where, may serue thee in all holines and vertue; and finally being deliuered from all feare of enemies, may render thankes vnto thee all the dayes of our life.

we beseche thee also, moste deare Father and Sauiour, for all fuche as thou hast appointed Ministers vnto thy faithful people, and vnto whome thou hast committed the charge of foules, and the ministerie of thine holie Gospel, that it wolde please thee so to guide them with thine holie Spirit, y they may be found faithful and zealous of thy glorie, dire-Cting alwaye their whole studies vnto this end, that the poore shepe which be gone aftray out of the flocke, may be foght out & broght againe vnto § Lord Iesus, who is the chief shepherd & head of all bishops, to the intent they may fro day to day grow & increase in him vnto 211

all righteousnes and holines: and on the other parte, that it wolde please thee to deliuer all thy Churches from the daunger of rauening wolues, and from hyerlings, who seke there owne ambicion and profit, and not the setting foorth of thy glorie onely, and the safegarde of thy slocke.

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Moreouer, we make our prayers vnto thee, ô Lord God, moste merciful Father, for all men in general, that as thou wilt be knowen to be the Saujour of all the worlde by the redempcion purchafed by thine onely Sonne Iesus Christ: euen fo that suche as haue bene hitherto holden captine in darkenes and ignorance for lacke of the knowledge of thy Gospel, may through the preaching thereof, and the cleare light of thine holie Spirit, be brought in to the right way of faluation, which is to know that thou art onely very God, and that he, whome thou hast sent, is lesus Christ: likewise that they whome thou hast already endued with thy grace, and illuminated their hearts with the knowledge of thy

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worde, may continually increase in godlines, and be plenteously enriched with spiritual benefites: so that we may altogether worship thee, both with heart and mouthe, and render due honor and service vnto Christ our master, King and Lawmaker.

In like maner, ô Lord of all true comfort, we commed vnto thee in our prayers all suche persones, as thou hast visited & chastifed by thy crosse & tribulation, all fuche people as thou hast punifled with pestilence, warre, or famine, and all other persones afflicted with pouertie imprisonment, sick nes, banishmet, or any like bodilie aductitie, or haft otherwise troubled and affliced in spirit: that it wolde Please thee to make them perceive thy fatherlie affection towarde them, that is, that thefe croffes be chaftifings for their amendment, to the intent that they shulde vnfainedly turne vnto thee, and fo by cleauing vnto thee, might receiue ful comfort and be deliuered from all maner of euil. But especially we commend vnto thy divine protection

des Supper

tection all suche which are under the tyrannie of Antechrift, and bothe lacke this foode of life. & have not libertie to cal vpon thy Name in open affemblie: chiefly, our poore brethren which are imprisoned and perfecuted by the enemies of thy Gospel, that it wolde please thee, o Father of cofolations, to ffrengthen them by the power of thine holie Spirit, in suche sorte as they never thrinke backe, but that they may conflantly perseuere in thine holie vocation, and fo to succour and assist them as thou knowest to be moste expedient, comfor ting them in their afflictios, mainteining them in thy fafegarde against the rage of wolves, and increasing in them the gifts of thy Spirit, that they may glorifie thee their Lord God, both in their life and If the Lorin their death.

be ministred Finally, ô Lord God moste deare Fa-then is here ther, we beseche thee to graunte vnto vs edded this alfo, which are here gathered together "And to cein the Name of thy Sonne Iesus, to hea- holie Supper re his worde preached, \* that we may acknowledge truely and without hypo-

crisie, in how miserable a state of perdicion we are in by nature, and how worthely we procure vnto our felues euerlasting damnacion, heaping vp from time to time thy grieuous punishments towarde vs, through our wicked and fin ful life, to the end that ( feing there remaineth no sparke of goodnes in our nature, and that there is nothing in vs, as touching our first creation, and that which we receive of our parents, mete to enioye the heritage of Gods kingdome) we may wholy render vp our felues with all our hearts and with an affured confidence vnto thy derely beloued Sonne Iesus our Lord, our onely Saujour and redemer, to the intent that he dwelling in vs, may mortifie our olde man, that is to fay, our finful affections, & that we may be renewed into a more godlie life, whereby thine holie Name (as it is worthie of all honor) may be aduanced and magnified throughout the worlde, and in all places: likewise that thou maist haue the tuicion and gouernance ouer vs, and that we may learne dayly

Halowed be thy Na-

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dayly more and more to humble and submit our selues vnto thy maiestie, in fuche forte that thou maift be counted King and gouernour ouer all, guyding Lhy kingthy people with the sceptre of thy worde, and by the vertue of thine holie Spirite, to the confusion of thine enemies, through the might of thy trueth & righ teousnes, so that by this meanes all power and height which withstandeth thy glorie, may be cotinually throwen downe, & abolished, vnto suche time, as the ful and perfect face of thy kingdome shal appeare, whe thou shalt shewe thy felf in judgement in the persone of thy Sonne: whereby also we with the rest of thy creatures, may rendre vnto thee per Thy wilbe fect and true obedience, euen as thine doze. heauenlie Angels do apply them selues onely to the performing of thy commandements: so that thine oneile wil may be fulfilled without any contradiction, and that euery man may bend him felf to ferue and please thee, renouncing their owne willes, with all the affections and defires of the flesh. Graunt

Sine vs this lay our daiie bread.

Graunte vs also, good Lord, that we thus walking in the love and cread of thine holie Name, may be neurished through thy goodnes, and that we may receive at thine hands all things expedient and necessarie for vs, and so vse thy giftes peaceably and quietly, to this end, that when we fe that thou hast care of vs, we may the more affectuously acknowledge thee to be our Tather, lokig for all good giftes at thine hand, and by withdrawing and pulling backe all our vaine confidence from creatures, may fet it wholy vpon thee, and fo rest onely in thy moste bountiful mercie. And for somuche as whiles we continue here in this transitorie life, we are so miserable, fo fraile, and fo muche enclined vnto finne, that we fall continually and fwarue from the right way of thy commandements, we beseche thee pardon vs our innumerable offences, whereby we are in daunger of thy judgement and condemnation, and forgiue vs fo freely, that death & sinne may hereafter haue no title against vs, nether lay vnto our charge

and forgite vs our respaces. efi

charge the wicked roote of finne, which doeth euermore remaine in vs : but graunt that by thy commandement we may forget the wrongs which other do vnto vs, and in steade of feking venge- Andlead ance, may procure the wealth of our ene mies. And for asimuche as of our selues we are so weake, that we are not able to fland vpright one minute of an houre, and also that we are so belaide, and affalted euermore with suche a multitude of so dangerous enemies, that the deuil, the worlde, finne, and our owne concupiscences do neuer leaue of to fight against vs:let it be thy good pleasure to strengthen vs with thy holie Spirit, and to arme vs with thy grace, that thereby we may be able constantly to withstand all tentations, & to perseuere in this spiritual battel againste sinne, vntil suche ti me as we shal obteine the ful victorie,

and fo at length miy triumphintly reioyce in thy kingdome, with our captaine & gouernour lesus Christ our Lord.

not into tentation. This prayer following is vsed to be said after the sermo on the day which is appointed for commune prayer: and it is very propre for our state and time, to moue vs to true repentance, & to turne backe Gods sharpe roddes which yet threaten vs.

## Another prayer.

God almightie and heauenlie Fa-ther, we acknowledge in our consciences & confesse, as the trueth is, that we are not worthie to lift vp our eyes vnto heauen, muche lesse mete to come into thy presence, and to be bolde to thinke that thou wilt heare our prayers, if thou have respect to y which is in vs: for our cosciences accuse vs, & our owne finnes do beare witnes against vs:yea, & we knowe y thou art a righteous Iudge, which doest not counte sinners righteous, but punishest the fautes of suche as transgresse thy commadements. Therefore, ô Lord, when we consider our whole life, we are confounded in our owne hearts, and can not chuse but be beaten downe, and as it were dispaire, euen as though we were alreadic fwalowed vp in the depe goulfe of deathe. Notwithstanding, moste merciful Lord, fince

hath

fince it hath pleased thee of thine infinite mercie, to commande vs to call vpon thee for helpe, euen from the depe botome of hel:and y the more lacke and defaute we fele in our selues, so muche the rather we shulde have recourse vnto thy foueraigne bountie: fince also thou haft promised to heare and accept our requestes & supplications without hausg any respect to our worthines, but onely in the Name, and for the merites of our Lord Iesus Christ, whome alone thou hast appointed to be our intercesfor & advocate: we humble our felues before thee, renouncing all vaine confidence in mans helpe, and cleaue onely to thy mercie, and with ful confidence call vpon thine holie Name to obteine pardon for our finnes.

First, ô Lord, besides the innumerable benesites which thou doest vaiuersally bestowe vpon all men in earth, thou hast given vs suche special graces, that it is not possible for vs to rehearse them, no nor sufficiently to conceite them in our mindes. As namely, it

hath pleased thee to cal vs to the knowledge of thine holie Gospel. drawing vs out of the miserable bondage of the Deuil whose sclaues we were, and deliuering vs from moste cursed idolatrie & wicked superitition, wherein we were plunged, to bring vs into the light of thy trueth. Not withstading suche is our obstinacie & vnkindenes, that not onely we forget those thy benefites, which we haue received at thy bounciful hand: but have gone aftray from thee. & have turned our felues from thy Law, to go af ter our owne concupilcence and luftes, and nether have given worthie honor and due obedience to thine holie worde, nether have advanced thy glorie. as our duetie required. And although thou hast not ceased continually to admonish vs most faithfully by thy worde, yet we have not given eare to thy fatherlie admonition .

wherefore, ô Lord, we have sinned and have grievously offended against thee, so that shame and consusion apper teineth vnto vs and we acknowledge

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that we are altogether giltie before thy iudgement, and that if thou woldest intreat vs according to our demerites, we coulde loke for none other then death & everlasting damnation. For although we wolde go aboute to cleare and excuse our selues, yet our owne conscience wolde accuse vs, and our wickednes wolde appeare before thee to codemne vs. And in very dede, ô Lord, we fee by the corrections which thou haft alread die vsed towardes vs, that we have give thee great occasio to be displeased with! vs : for feing that thou art a juste and an i vpright judge, it ca not be without canfe, y thou punishest thy people. wherefore, for asmuche as we have felt thy stripes, we acknowledge that we have iustely stirred up thy displeasure against vs, yea, & yet we fe thine hand lifted vp to beate vs a fresh: for y roddes & weapons wherewith thou art accustomed to execute thy vengeance, are alreadie in thine hand: and the threatnings of thy wrath, which thou yfest against the wicked sinners, be in ful readines.

Now though thou shuldest punish vs, muche more grieuously, then thou hast hitherto done, & that, where as we have received one stripe, thou woldest give vs an hundreth: yea, if thou woldest make the curses of thine oulde testamet, which came then vpo thy people Israel, to fall vpon vs, we confesse that thou shuldest do therein very righteously, & we can not denie, but we have fully deferued the same.

Yet Lord, for somuche as thou art our Father, & we be but earth and slyme: seing thou art our maker, & we y workemanship of thine hands: since thou art our pastor, & we thy slocke: seing also that thou art our redemer, and we are y people whome thou hast bought: finally, because thou art our God, & we thy chosen heritage, suffer not thine angre so to kindle against vs, that thou shuldest punish vs in thy wrath, nether remembre our wickednes, to the end to take vengeance thereof, but rather chastise vs. gently according to thy mercie.

Trueth it is, 6 Lord, that our mifde-

des haue enflamed thy wrath against vs, yet confidering that we cal vpon thy Name; and beare thy marke & badge; mainteine rather the worke that thou hast begonne in vs by thy free grace, to the end that all the worlde may know that thou art our God & Saujour. Thou knowst that suche as be dead in graue, & whome y hast destroyed & brought to confusion, wil not fet forthe thy praifes, but the heavie foules, and comfortles, the humble hearts, the consciences oppressed and loden with the grieuous burthen of their sinnes, and therefore thyrst after thy grace, they shal set foorthe thy glorie and praise.

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Thy people of Israel oftentymes prouoked thee to angre through their wickednes, whereupon thou didest, as right required, punish them: but so sone as they acknowledged their offences, and returned to thee, thou didest receive them alwaies to mercie: and were their enormities & sinnes never so grievous, yet for thy covenants sake, which thou hadest made with thy servants Abraham'Ishak, and Iacob, thou hast alwayes withdrawne from them the roddes, and curses which were prepared for them, in suche sorte that thou didest neuer resuse

to heare their privers.

farre more excellent couenant which we may alledge, that is, the couenant which thou first madest & stablishest by the hand of Iesus Christ our Sauiour, and was also by thy divine providence written with his blood and sealed with

his death and passion.

Therefore, ô Lord, we renouncing our selues, and all vaine considence in mans helpe, have our onelie resuge to this thy most blessed covenant, whereby our Lord Iesus, through the offering vp of his bodie in sacrifice, hath reconciled vs vnto thee. Beholde therefore, ô Lord, in the sace of thy Christ, and not in vs, that by his intercession thy wrath may be appeased, and that the bright beames of thy countenance may shine vpon vs to our great comfort and assured saluation: & from this time forwarde vouch-

fafe to receive vs vnder thine holie tuicion, and governe vs with thine holie Spirit, whereby we may be regenerat anew vnto a farre better life, so that thy Name may be fanctified: Thy kingdo-

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me come: Thy wil be done even in earth as it is in heaven: Give vs this day our daily bread: And forgive vs our dettes, even as we forgive our detters: And lead vs not into tentation, but deliver vs from evil: For thine is the kingdome and the power and the glorie, for ever and ever. Amen. 11 32.013

And albeit we are most vnworthie in our owne selues to ope our mouthes, & to intreate thee in our necessities, yet for somuche as it hath pleased thee to commande vs to praye one for another, we make our humble prayers vnto thee for our poore brethren, & membres, whome thou doest visite & chastice w thy roddes & corrections, most e instantly desiring thee, to turne away thine angre fro them. Remembre, ô Lord, we besche thee, that they are thy children, as we are: and though they have offended thy

maiestie, yet that it wolde please thee not to cease to procede in thine accustomed bountie & mercie, which thou hast promised shulde euermore continue tow ardes thine elect. Vouchsafe therefore, good Lord, to extende thy pitie ypon all thy Churches, & towardes all thy people, whome thou dolt now chastise ether with pestilence, or warre, or suche like thine accustomed roddes, whether it be by ficknes, prison or pouertie, or any other affliction of conscience and minde: that it wolde please thee to comfort the as thou knowest to be most expedient for them, so that thy roddes may be instructions for them to assure them of thy fauour, and for their amendement, when thou shalt give them constancie & patience, and also aswage and stay thy corrections: and fo at length by delinering them from all their troubles, give them moste ample occasion to reioyce in thy mercie, and to praise thyne holie Name: chiefly y thou woldest, ô Lord, haue compassion aswel on all, as on eueric one of them that employ them felues for

or the mainteinance of thy trueth: fren gthen them ô Lord, with an invincible constancie: defend them, and assist them in all things and eueric where:ouerthrowe the crafty practifes and conspiracies of their enemies and thyne: bridle their rage, & let their bolde enterprises which they vndertake against thee & the mem bres of thy Sonne, turne to their owne confusion: and suffer not thy kingdome of Christians to be veterly desolate, nether permit that the remembrance of thine holie Name be cleane abolished in earth, nor that they, among whome it hath pleased thee to have thy praises ce lebrated, be destroyed, and brought to naught, and that the Turkes, Paganes, Pa piftes, & other infideles might boaft the () Tothis felues thereby & blaspheme thy Name the minister

(.) PRAYERS VSED IN THE Churches of Scotland, in the time of marked thus their persecution by the Frenchmen:

but principally when the Lordes table was to be ministred.

with our felle

aldeth that parte which is in the for mer prayer (.) !ca.e 37

B 1111.

Ternal and euerlyuing God, father Cof our Lord Iefus Christ, we thy creaturs & the workmanship of thine owne hands, sometymes dead by sinne, and thral to Satan by meanes of the same, but now of thy meere mercy called to libertie & life, by the preaching of thine Euangel, do take vpon vs this boldnes, ( not of our felues, but of the commandement of thy deare Sonne our Lord Iesus Christ) to powre forth before thee the peticions & coplaints of our trobled hearts, oppressed with feare and wounded with forrowe. Trewe it is, ô Lord, that we are not worthie to appeare in thy presence, by the reason of our mani fold offences, nether yet are we worthie to obteine any comfort of thy hands, for any righteousnes that is in vs. But feing, ô Lord, that to turne back from thee, and not to call for thy support in the time of our troble, it is the entrance to death, and the playne way to despera tion: we therefore cofounded in our felne (as the people that on all fydes is affal ted with forrowes) do present our selues before

before thy Maiestie, as our soueraygne capitane & onely redemer Iesus Christ hath commanded vs, in whose name, and for whose obedience, we humbly craue of thee remission of our former iniquities, as wel committed in matters of religion, as in our lyues and converfation. The examples of others that have called vnto thee in their like necessities, giue vnto vs esperance, that thou wilt not reiect vs, nether yet fuffer vs for euer to be confounded. Thy people Ifrael did ofte tymes declyne from thy lawes, and did followe the vanitie of superstition and idolatrie, and often tymes didest thou correct and sharply punish them, but y didest neuer vtterly dispise them, when in their miseries vnfainedly they turned vnto thee. Thy Church of the lewes were finners, & Lord, and the motte parte of the same did confent to the death of thy deare sonne our Lord Iefus Christ, and yet didst not thou difpife their prayers, when in the time of their grieuous persecution they called for thy support. O Lord, thou hast pro mifed

mised no les to vs, then thou hast perfor med to them, & therefore take we boldnes at thine owne commandement, and by & promise of our Lord Iesus Christ, most humbly to craue of thee, that as it hath pleased thy mercie, partly to remo ue our ignorance & blyndnes, by & light of thy bleffed Euangel, that fo it may please thee to continue the same light with vs, til that thou deliuer vs from all calamitie and trouble. And for this purpose, & Lord, it will please thee to thrust out faithful workme in this thy hearuest within this realme of Scotland, to the w after fo long darcknes of Papiftrie and superstition, thou hast offered the trueth of thyne Euangel in all purenes & fimplicitie: continue this thy grace with vs, ô, Lord, and purge this realme from all false teachers, fro dume dogs, dissembled hypocrits, cruel wolues, and all suche as shewe them selues enemies to thy true religion,[.]

here may be added the prayers for Magistra tes as before

Thes prayers
following
were first
vied, when

But now, & Lord, the dangiers which appeare & the trouble which increaseth by y cruel tyrannie of forfworne straun-

giers

giers, compelleth vs to complaine befo- both the re the throne of thy mercie, & to craue France of thee sprotection and defence against lyning. their molt iniuste persecution. That natio,ô Lord, for whose pleasure& for defence of whome we have offended thy Maieltie, & violated our faith, oft breaking the legues of vnitie and concorde wour kings & gouernours haue cotracted with our neighbours : that nation, & Lord, for whose aliance our fathers & predicesfors have shead their blood, and we (whome now by tyrannie they oppresse,) have oft susteined the hasard of battell:that nation finally to whome alwayes we have bene faithful, now after their long practifed disceit, by manifest tyranny do feke our destruction . Worthely & iustely mayste thou, & Lord, giue vs to be sclaues vnto suche tyrants, because for the mainteinance of their freindship, we have not feared to breake our solemned othes made vnto others, to the great dishonour of thyne holie Name: and therefore instely mayeft thou punish vs by the same nation for

for whose pleasur we feared not to offen de thy divine Maiestie. In thy presence, ô Lord, we lay for our felues no kynd of excuse, but for thy deare sonne Iesus Christs fake, we crye for mercie, pardon and grace. Thou knowest, & Lord, that their craftie wittes, in many things have abused our simplicitie: for vnder pretence of the maintenance of our libertie, they have fought, and have found the way (vnles thou alone confound their councels) to bring vs in their perpetual bondage. And now the rather, ô Lord, do they feke our destruction, because we have refused y Romain Antechrist, whose kingdome they defend, in dayly sheading y blood of thy faincis. In vs, ô Lord, their is no strength, no wisdome, no nomber nor judgement, to withftand their force, their craft, their multitude & diligence and therefore, loke thou vpon vs,ô Lord, according to thy mercie. Behold the tyranie vsed against our poore brethren and fifters, and have thou respect to that dispiteful blasphemie while ch vnceffantly they spewe foorth agaift thyne

Beholde how mercifully God hath broken the yoake of our feruiende.

thyne eternal trueth. Thou hast assisted thy Church even from the beginning, and for the deliverace of the fame, thou haft plagued the cruel perfecutors from tyme to tyme. Thy hand drowned Pharao: Thy fword deuowred Amalec: Thy power repulsed y pryde of Senacherib: And thyne Angel fo plagued Herod, that wormes and lyce were punishers of his pryde. O Lord, thou remaynest one for euer, thy nature is vnchangeable, thou canst not but hate crueltie, pryde, oppression and murther, which now the men whome we neuer offended pretend against vs: Yea farther, by all meanes they seke to banish fro this realme thy deare sonne our Lord Iesus Christ, the true preaching of his worde and faithful ministers of the same, and by tyranny they pretend to mainteine moste abhominable idolatrie, & the pompe of that Romain Antechrift. Loke thou therefore vpon vs, & Lord, in the multitude of thy mercies, stretch out thine arme, and declare thy felf protector of thy trueth, represse the pryde, and daunten thou the furie

the furie of these cruel persecuters: suffer them neuer fo to preuaile against vs, that the brightnes of thy worde be extinguished in this realme, but whatsoeuer y hast appointed in thyne eternal councel to become of our bodies: yet we most humbly beseche thee for Iesus Christs thy fonnes fake, so to mainteine the puritie of thyne Euangel within this realme, that we and our posteritie may enioye the fruition thereof, to the praife & glorie of thyne holie Name: & to our euerlasting comfort. And this we most affectuously desire of thy mercie, by the merites, and intercession of our Lord Iesus Christ. To whom with thee and the holieGhost be all honor, glory, pray fe and benediction, now & euer.

So be it.

This is added so ofte as the Lords table is ministred.

Now last, o Lord, we that be here affembled to celebrate the Supper of thy deare sonne our Lord Iesus Christ, who

did not onely once offer his bodie, and shead his blood ypon the crosse for our ful redemption: but also to kepe vs in re cent memorie of that his fo great a benefite, prouided that his bodie & blood shude be giue to vs to the nourishment of our foules. we, I fay, that presently are convened, to be partakers of that his moste holy table, moste humbly do befeche thee, to graunt vs grace, that in finceritie of heart, in true faith, and with ardent & vnfained zeale, we may receive of him fo great a benefite : to wit, that frutefully we may possesse his bodie and his blood, yea, Iesus Christ him felfe very God and very man, who is that heautly bread which giveth life vnto the worlde. Gine vs grace o Father, fo to ease his flesh and so to drink his blood, that hereafter we live no more in our felues, & according to our corrupt nature, but that he may live in. vs, to conduct and guide vs to that most bleffed lyfe that aby deth for euer. Graunt vnto vs & heavenly Father, fo to celebrate this day the bleffed memorie of thy deare Sonne that we may be affured of thy fauour and grace towardes vs. Let our faith so be exercised, y not onely we may feale the increase of the same: but also, that the cleare co-fession thereof, with the good workes proceding of it, may appeare before me to the praise and glory of thyne holic Name, which art God euerlasting bleffed for euer. So be it.

A thankergining vnto God after our deliverance from the tyranity of the Prenchemen, with prayers made for the continuance of the peace betwint the Realmes of England and Scotland.

Ow, Lord, seing that we eniouse control both in bodie & Sprite, by reasone of this quietnes of thy mercie graunted vnto vs, after our moste desperate troubles, in the wwe appeared vtterly to have bene overwhelmed. We praise and gloriste thy mercie & goodnes, who pitiously loked vpon vs when we in our owne selves were vtterly co-founded. But seing, ô Lord, that to receive benefites at thy hands, and not to be thankeful for the same, is nothing

els but a seale against vs in the day of Iudgement. we must humbly beseche thee, to graunt vnto vs hearts fo minde ful of the calamities past, that we continually may feare to prouoke thy iuflice to punish vs with the like or worfe plagues. And feing that whe we by our owne power were altogether vnable to haue freed our felues from the tyranny of strangers, and from the bondage and thraldome pretended against vs, thou of thyne especial goodnes didst moue the hearts of our neighbours (of whom we had deserued no suche fauour ) to take vpon them the common burthen with vs, and for our deliuerance, not onely to spend the lines of many, but also to hasarde the estate and tranquilitie of their Realme and comon wealth: Graunt vnto vs,ô Lord, that with fuche reuerence we may remember thy benefites received, that after this in our defaute, we neuer enter into hostilitie against the Realme and nation of England. Suffer vs neuer, ô Lord, to fall to that ingratitude and detestable vnthank

## A THANKESGIVING.

fulnes, that we shal feke the destruction and death of those, whome thou haste made instruments to deliuer vs from the tyranny of mercyles strangers. Dissipat thou the councels of suche as disceitful ly trauel to stirre the hearts of the inha bitants, ofether Realme against y other: Let their malicious practises be their owne confusion, and graunt thou of thy mercy that loue, concorde, & tranquilitie, may continue and encrease amongst the inhabitants of this yle, euen to the comming of y Lord Iesus Christ, by whose glorious Euagel, thou of thy mercy dost call vs both, to vnitie, peace and Christian concord. The ful perfection whereof we shal possesse in the ful nes of thy Kingdome, when all offences shalbe remoued, iniquitie shalbe suppressed, and thy chosen children be fully endued with that perfect glorie, in the which now our Lord Iesus reigneth. To whome with thee & the holy Ghost, be all honour praise and glorie, now and euer. So be it.

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the affemblies of the Church,
as wel perticular as general.

Ternal and euerliuing God, Father Lof our Lord Iesus Christ, thou that of thyne infinite goodnes, hast chose to thy felf a Church , vnto the w euer fro the fal of ma y hast manifested thy felf: first by thine owne voyce to Ada: next to Abraham & his fede, then to all Ifrael, by the publication of thy holy Law: and last by sending of thy onely Sonne our Lord Iesus Christ, y great Angel of thy Councel into this worlde, and clead with our nature, to teache vnto vs thy holy wil, and to put an end to all reuelations and prophecies: who also elected to him felfe Apostles, to whome after his refurrection he gave commandement to publish, and preache his Euangel to all Realmes and nations, promising to be with them even to the end of the worlde: yea, and moreouer, that wherefoeuer two or three, were gather ed together in his Name, that he wold de there in the midst of the, not onely

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to instruct and teache them, but also to ratifie & confirme suche things as they shal pronouce or decree by thy worde, Seing, ô Lord, that this hath bene thy loue and fatherly care towardes thy Church, that not onely thou planteds it, rules and guydes the chosen in the same by thyne holy Sprite and blessed worde: but also that when the external face of the same is polluted, and the vifible bodie falleth to corruption, then thou of thy mercies, prouidest that it may be purged, and restored againe to the former puritie, aswel in doctriness in manners, whereof thou haft given fufficient document from age to age, but especially now, ô Lord, after this publick defection from thy trueth and bleffed ordinance, which our Father and we have sene in that Romaine Antichrist and in his vsurped authoritie. Now (I meane) ô Lord, hast thou re-

ueiled thy felfe and thy beloued Sonne Iesus Christ, clearely to the worlde ?gaine, by the true preaching of his ble fed Euangel, which also of thy mercy is offered vnto vs within this realme of Scotland, and of the fame thy mercie haft made vs Ministers, and burthened vs with a charge within thy Church. But, ô Lord, whe we confider the multitude of enemies that oppone them fel ues vnto thy trueth, the practifes of Satan, & the power of those that resist thy Kingdome, together with our owne weaknes, fewe nomber & manifolde im perfections: we can not but feare the fudden way taking of this thy great be nefite : and therefore, destitute of all' worldely cofort, we have refuge to thy onely mercie & grace, most humbly be feehing thee for Christ Iesus thy fones fake, to oppone thyne owne power to y pryde of our enemies, who cease not to blaspheame thyne eternal trueth.

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Accino 1

Giue vnto vs, ô Lord, that presentlie are assembled in thy Name, suche abou dance of thy holy Sprite, y we may see those things that shalbe expedient for y advancement of thy glory, in the midst of this peruerse & stubburne generatio Giue vs grace, ô Lord, that vniuersally

amonges our felues, we may agree in vnitie of true doctrine. Preserue vs fro damnable errors, & graunt vnto vs fuch puritie & cleanes of life, that we be not sclanderous to thy blessed Euangel.

The tranfgression of Gods ordi mance is cal-Jed iniquitie & Idolatrie,

15. €. How dange rous also it as to enterprife any ching rafhe-Jy, or without the warrat of Gods worde, the examples of Saul, Oza, Ozias, Nadab & Abiu ciently to warne vs. 2. Sam. 6.b.

red to wich

ought fuffiy. Sam. 13. e. 2, chro. 25.c. Leui, 10. 2.

Nomb. 3. a.

Bleffe y fo our weake labours, that the frutes of the same may redound to the praise of thy holy Name, to y profite of this present generation, & of the posteand is copa- ritie to come, through Iefus Christ our eraft & for Lord, to whome with thee & the holy cerie.1. Sam. Golt be all honor & praise now & cuer The ordre of Baptisme.

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First note, that forasmuche as it is not permitted by Gods worde, that women I hulde preache or minister the Sacraments, & it is euident, that the Sacraments are not or deined of God to be vled in private corners, as charmes, or forceries , but left to the Congregation , & neceffarilis annexted to Gods worde, as feales of the fame : therefor the infant which is to be baptifed, shal be brought to the Church on the day appointed to common prayer and preaching, accompanied with the father and Godfather So that after the fermon, the childe being presented tothe Minister, he demandeth this question.

O you present this Childe to be Baptifed, earnestly defiring that he may be ingrafted in the mystical bodie of lesus Christ? The answer.

Yea, we require the same.

The minister procedeth. THen let vs consider, dearly beloued, I how almightie God hath not only made vs his children by 1 adoption, and received vs into the fellowship of Rom. 8.e. his Church: but also hath promised that he wil be our 2 God, and the God of our children vnto the thousand genera- exo. 20.2 tion. which thing as he confirmed to his people of the oulde Testament by the Sacrament of 3 Circumcision, so hathe he also renewed the same to vs in his new Testament by the Sacrament of Baptisme: doing vs thereby to wit, that galat.i.d. our infants apperteine to him by coue- ad. 2.f nant, and therefore ought not to be defrauded of those holie fignes and badges 5 whereby his children are knowen Act. 10. from infideles and pagans.

Nether is it requisite, that all those y receive this Sacrament, have the vie of vnderstanding & faith, but chiefly that they be conteined under the name of 6 Gods people: so that remission of sin- 1.Cor.7.0 nes in the blood of Christ Iesus doeth apperteine vnto them by Gods promife

galat.4.8

Gen.17.2 deut.7.b ifa,59.d

1.Cor.7.c

Mar.10.b matt.19.b luk.18.c Pfal.22.d

Rom.4.b galat.3.a; iam.2. d gen.15.b.17.

Mar. 16. b

which thing is most euident by I St int Paul, who pronounceth the childre begotten and borne ( ether of the pa rents being faithful) to be cleane and holie. Also our Saujour Christ admirteth 2 children to his presence, imbra fing and blessing them. which tellimonies of the holie Ghost, assure vs, tha infants be of the nombre of Gods people, and that remission of sinnes does also apperteine to the in Christ. There fore without injurie they can not be de barred fro the commune figne of God children. And yet is not this outwar action of fuche necessitie, that the 3 la ke thereof shulde be hurtful to their sh uation, if that, preuented by death, the may not conveniently be presented the Church. But we (hauing respect that obedience, which Christians on to the voice and ordinance of Chri Iesus, who commanded 4 to preaches baptife all without exception ) do ind ge them onely vnworthie of anie for lowship with him, who contemptuous refuse suche ordinarie meanes, as b wildon

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wisdome hath appointed to the instruction of our dul senses.

Furthermore it is euident, that Baptisme was ordeined to be ministred in the element of a water, to teache vs, that like as water outwardly doeth wash a- s.pet. 3.d way the filth of the bodie, fo inwardly "ich.s.b. doeth the vertue of Christs blood purge our soules from that corruption and deadly poison, wherewith 2 by nature Ephes. 2.2 we were infected. whose venemous 3 dregges, although they continue in this Rom.7. our flesh, yet by the merites of his death 4 are not imputed vnto vs, because the Rom. 4.2 inflice of lefus Christ is made 5 ours by pfal. 32.a Baptisme:not that we thinke anie suche Rom. 5.4 vertue or power to be included in the gal 3.d visible water or outwarde action (for As Iudas, manie haue bene baptifed and yet ne-gus, Hyme uer inwardly purged) but that our Sa-der Philetus uiour Christ, who commanded Baptisme to be ministred, wil by the power of his holie Spirit, effectually worke in the Aa.2.g is.g hearts of his 6 elect in time conucnient, Ephef. 1.2 all that is ment & fignified by the fame. 1. Cor. 12.b And this the Scripture calleth our 7 re-coloff.2.6

The fruit of Baptisme thandeth in two pointes mortification, and regeneration.

generation, which standeth chiefly in these two pointes: in mortification, that is to say, a resisting of the rebellious lustes of the sless, and in newnes of life, whereby we continually striue to walke in that purenes and perfection, where-

And although we in the iourney of

with we are cladde in Baptisme.

1. Pet. 5. b luk. 22. d iob. 7. 2 Rom. 5. a 1. pet. 1. a iam. 1. a ephef. 6. b

this life be 1 incumbred with many ene mies, which in the way affaile vs, yet fight we not without frute. For this 2 co tinual battel which we fight against sinne, death & hel, is a moste infallable argument, that God the Father, mindeful of his promise made vnto vs in Christ Iesus, doeth not onely give vs motions and courage to refift them, but also affurance to 3 ouercome, and obteine, victorie. wherefore, dearly beloued, it's not onely of necessitie that we be once baptised, but also it muche profiteth of to be present at the ministratio thereof, y we (being put in minde of \$ 4 league & couenant made betwene God & vs, he wilbe ; our God. & we his people, he

our father, & we his childre) may haut

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1 Cor.15.g ofe.13.d heb.2.d ich.16.d

peut, 6.2 sich.i.b

Tere. ir. hebr. 2. c occasion aswel to trye our lines past, as our present conversation, and to proue our selues, whether we stand fait in the faith of Gods elect, or contrariwife, hauc Arayed from him through a incredulitie Ephe. 3.b and vngodlie lyuing: whereofif our con hebr.t. b sciences do accuse vs, yet by hearing the louing promises of our heavenlie Fa ther(who calleth all men to mercie by 2 repentance ) we may from hence fo- Ezech. orth walke more warely in our vocati- ad.n.e,13. on. Moreouer, ye that be fathers and mo deute.4.d. thers may take hereby moste singular comfort, to fe your children thus receiued into the bosome of Christs Congregation, whereby you are daiely admonished, that ye nourish and bring up the Matt. 18.b children of Gods fauour & mercie, ouer whome his fatherlie prouidence 3 wat- Mat. s.d. cheth continually. which thing as it ou- luk-12.2 ght greatly to reioyce you, knowing y Deut. 4.b 4 nothing can come vnto them without phef. s.a. his good pleasure: so ought it to make you diligent & careful, to nurture & instruct them in the strue knowledge and feare of God. wherein if you be neg-

Sam. 2.f king. 2.d

what daner hangeth uer those arents which negest the aringing vp of thoir chil lren in godynes:

Gen. 18. c Leut. 32. g

The true
vie of the
Catechifine,
to the execution whereof the fathers, and
godfathers
bind them
feltes.

ligent, ye do not onely I iniurie to your owne children, hiding from them the good wil and pleasure of almightie God their Father: but also heape damnation vpon your selues, in suffering his childre, bought with the blood of his deare Sone, so traiterously for lack of knowledge to turne backe from him. Therefore it is your duetie, with all diligence to prouide that your children in time convenient be instructed in all 2 doctrine necessarie for a true Christian : chiefly that they be taught to rest vpon the iustice of Christ Iesus alone. & to abhorre and flee all superstition, papistrie and idolatrie. Finally, to the intent that we may be affured, that you the Father and the Suretie consent to the performance hereof, declare here before God and the face of his Congregation the fumme of that faith, wherein you beleue, and wil instruct this childe.

Then the father or in his absence, the godfather, shalm hearse the articles of his faith: which done, the minister explaneth the same as after followeth.

THe Christian faith whereof now ye I have briefly heard y fomme, is commonly deuided in twelue Articles: but y we may the better understand what is conteined in the same, we shall deuide it into foure principal partes. The first shal concerne God the Father. The Second Iefus Christ our Lord. The third shall expresse to vs our faith in y holy Ghost. And the fourth and last shal declare what is our faith cocerning the Church, I belene in and of the graces of God freely given to God the Fi the fame. First of God we confesse three tie, maker things, to wir, that he is our Father, al-heaven as mightie, maker of heauen & earth. Our father we cal him, and fo by faith belene him to be, not somuche because he hath created vs (for that we have common w the rest of creatures who yet are not cal led to y honor to have God to the a fauorable father) but we cal hi Father, by reason of his free adoption, by the & he hath chosen vs to lyf everlasting in Iesus Christ: & this his most singular mercie we preferre to all thigs earthly & transtorie: for without this there is to makind no felicitie, no cofort, nor no final ioy:&

having this we are assured that by ssame love by the which he once hath freely chosen vs, he shal so coduct the whole course of our life, that in the end we shal possesse that immortal kingdome that he hath prepared for his chosen children. For from this sountein of Gods free mer cie or adoption, springeth our vocation, our instification, our continual sanctification, & sinally our glorisication. As wit-

nesseth the Apostle.

The same God our father, we cofesse almightie, not only in respect of that he may do, but in consideration that by his power and godly wysdome are all creatures in heaven and earth, and vnder the earth, ruled, guyded & kept in that order that his eternal knowledge and will hath appointed the. And that is it which in the third parte, we do confesse, that he is creator of heaven and earth, that is to say, that the heaven & earth, and the contents thereof are so in his hand, that there is nothing done without his knowledge, nether yet against his wil, but that

om.

he ruleth them fo, y in the end his godly name shal be gloryfied in them. And so we confesse and beleue, that nether the deuils, nor yet the wicked of the world, haue any power to molest or trouble y chosen children of God, but in so farre as it pleaseth him to vie them as instruments, ether to proue and trye our faith and patience, or els to stirre vs to more feruent inuocation of his Name, & to continual meditation of that heauely rest and love that abideth vs after these transitorye troubles. And yet shal not this excuse the wicked, because they neuer loke in their iniquitie to please God, nor yet to obey his wil.

In Iesus Christ we cofesse two distinct and perfect natures, to wit, the eternal fus Christ Godhead, & the perfect manhod ioyned Soune our together: fo that we confesse and beleue, that that eternal worde which was from y begynning, & by the which all things were created, and yet are conferued and kept in there being, did in the time appointed in the councel of his heavenly father, receive our nature of a virgine, by

his onely?

operation

Grnf. 1.f

Mary .

onceived operation of the holie Ghoft. So that in the holy his conception we acknowledge and beleue, that there is nothing but puritie & fanctification, yea, euen in somuche as he is become our brother. For it behoued him that shuld purge others from their finnes, to be pure &clene from all spot of finne, euen from this conception . And as we confesse & beleue him conceived by the holy Ghost: so do we confesse & beleue him to be borne of a virgin named Mary, of the tribe of Iuda, and of the familie of Dauid, that the promise of God and the prophecie might be fulfilled, to wit, That the seedeof the woman shulde breake downe the Serpents head, and that a virgin shuld conceive & beare a child, whose name shuld be Emanuel, y is to fay, God with vs. The name Iefus, which fignifieth a saujour, was giuen vnto him by the Angel, to affure vs, that it is he alone that faueth his people from their sinnes. He is called Christ, that is to fay anounted, by reason of the offices giuen vnto him, by God his Father, to wit, y he alone is appointed King, Preift, and

and Prophet. King, in that, y all power is given to him in heaven and earth, fo that there is none other but he in heauen nor earth, y hath iust authoritie &: power, to make lawes to bynd y coscien ces of men:nether yet is there any other that may defend our foules fro the bondage of finne, nor yet our bodies from the tiranny of man: And this he doth by the power of his worde, by y which he draweth vs out of the bondage& fclauerie of Satan, & maketh vs to reigne ouer finne, whils that we lyue and ferue our God in righteoufnes and holynes of our lyfe. A Preist & that perpetual & euerlafling, we confesse him, by reason that by the facrifice of his owne bodye, which he once offered vp vpo y crosse, he hath fully fatisfied the iustice of his Father in our behalf: so that who so euer seketh any meanes besids his death and passion in heauen or in earth to reconcile vnto them Gods fauoure, they do not onely blaspheme : but also so farre as in them is, renounce the fruite & efficacie of that his only on facrifice. we cofesse hi to be the

the onely prophet, who hath reueiled vnto vs, the whole wil of his father in all things perteining to our faluation. This our Lord Iesus, we confesse to be the only Sonne of God, because there is none such by nature, but he alone. We cofesse hi also our Lord, not only by reason we are his creatures, but chiefly, because he hath redemed vs by his pretious blood, & so hath gotten just dominion ouer vs, as ouer the people whome he hath deliuered fro bondage of sinne, death, hel and y deuil, and hath made vs kings and pressts to God his Father.

er Pontius ilate, was recified.

we farther confesse and beleue, that the same our Lord Iesus was accused before an earthly judge, Pontius Pilate: vnder whome albeit oft and divers tymes he was pronounced to be innocent, he suffered the death of the crosse, hanged vpon a tre betwixt two theues. Which death as it was most cruel and vile besore the eyes of men: so was it accursed by the mouth of God him self, saying: Cursed is every one that hangeth on a tree. And this kynde of death suffered he in

our person, because he was appointed of God his father to be our pledge, and he that shuld beare the punishment of our transgressions. And so we acknowledge & beleue, that he hath taken away that cursse and malediction that hanged on vs by reason of sinne. He verely dyed rendring vp his spirit into y hands of his burled a Father, after that he had faid, Father in- into hel to thy hands I comend my spirit. After his death, we confesse his body was buryed. And that he descended to the hel. But because he was the autor of life:yea, the very lyfe it felf, it was impossible y he shulde be retayned under the dolors of death . And therefore & third day he The third rose agayn, victor & conquerer of death day he ro and hel: by the which his refurrection, he the ded. hath brought life agayne into the worlde, which he by the power of his holie fpirit, comunicateth vnto his lyuely mebres: fo that now vnto them, corporal death is no death, but an entrance into that bleffed lyfe, wherein our head Iefus Christ is now entred. For after that he had sufficiently prouen his resurrection to his

descende

nd fitteth God the fa-

to his disciples, & vnto suche as costant. He afceled by did abide with him to y death: he vifibly e ascended to the heavens, & was taon the right ken from the eyes of men, & placed at \$ right hand of God the father almightie, ther almigh- where presently he remaneth in his glory, onely head, onely mediator, & onely aduocate for all the mebers of his body. Of which we have most especial cofort. First for that, that by his afcension the heauens are opened vnto vs, & an entrace made to vs. y boldly we may appeare before the throne of our fathers mercie. And secodarylye, that we know that his honor and authoritie is given vnto Iesus Christ our head in our name, & for our profit & vtilitie For albeit, y in body he now be in § heaven, yet by the power of his spirit, he is present here w vs, aswel to instruct vs, as to comfort & mainteine vs in all our troubles & aduersiteis. From \$ which he shal finally deliuer his whole Church, and every true membre of y fame, in that day when he fhal visibly e appeare agayn judge of y quicke &y dead: For this finally we confesse of our Lord l'efus

ne fual come to iudge hothe the quicke and the dead.

Iesus Chrift. that as he was scene visibly to ascend, & so left the world, as touching that body that suffred & rose agayn: fo do we constantly beleue, that he shal come from the right hand of his Father. when all eyes shal see him: yea, eue thofe that have pearced him. And then shalbe gathered aswel those y the shalbe found alyue, asthofe y before haue flept. Seperatio shalbe made, betwixt y labes& the goates, y is to fay, betwixt y elect & y reprobate: The one shal heare this ioy Matt.25. ful voice, Come ye the bleffed of my Fa ther, possesse the kingdom y is prepared for you, before y beginnig of y worlde: The other shal heare y feareful and irreuocable sentence, Depart from me ye workers of iniquitie, to the fyre that neuer shalbe quenched. And for this cause this day, in y Scriptures is called y day of refreshing, & of the revelation of all fecrets: because that then the just shalbe deliuered from all miseries, and shalbe possessed in the in the fulnes of their glo ry. Cotrarywyse, the reprobate shal receiue indgemet & recopence of all their. impietie be it opely or fecretly wrought

77

I beleve in the holy Ghoft.

As we constantly beleue in God the Father, and in Lesus Christ, as before is faid: So do we affuredly beleue in the ho ly Ghost, whome we cofesse God equal with the Father & the Sonne, by whose working & mightie operatio, our darknes is remoued, our eyes spiritual are illuminated, our soules and consciences fprinkled with y blood of Iesus Christ, and we retayned in the trueth of God, eue to our lyues end. And for these caufes we vnderstand, that this eternal spirit proceding from the Father & the Sonne, hath in the Scriptures divers names. Sometymes called water, by reason of his purgation, & giving strength to this our corrupt nature to bring foorth good fruite: without whome this our nature shuld vtterly be barren, yea, it shuld vtterly abound in all wickednes. Sometymes the same spirit is called fyre, by reafon of the illumination & burning heat of fyre that he kindleth in our hearts. The same spirit also is called oyle, or vnction, by reason that his working mollyfieth the hardnes of our hearts, and maketh

keth vs receive the print of that image of Iesus Christ, by whome onely we are fanctified.

we constantly beleue, that there is, The holie was, & shal be, euch til the comming of Catholik the Lord Iefus, a Church, which is holy comunion & vniuerfal, to wit, the communion of Saentes. fainctes. This Church is holy, because it receiueth free remissio of sinnes, & that by faith only in & blood of Iesus Christ. Secodly because it being regenerat, it re ceiueth the spirit of sanctification, and power to walke in newnes of lyfe, & in good workes, & God hath prepared his chosen to walk in. Not that we thik that the iustice of this Church, or of any meber of ysame, euer was, is, or yet shal be fo ful & perfect, y it nedeth not to stoupe vnder mercie: but that because the imper fections are pardoned, and the iustice of Iesus Christ imputed vnto such as by true faith cleaue vnto hi. which Church we cal vniuerfal, because it confisteth & . standeth of all tongues & nations, yea, of all estates & conditions of men & wome, whome of his mercie God calleth from

darknes to lyfe, & from the bondage & thraldome of synne, to his spiritual feruice & puritie of life. Vnto whome also he communicateth his holy spirit, giving vnto them one faith, one head and foueraygne Lord, the Lord Iesus, one Baptifme and right vse of Sacraments: whose .hearts also he knitteth together in loue & Christian concorde. To this Church holy & vniuerfal, we acknowledge & beleue three notable gifts to be graunted, to wit, Remissio of sinnes which by true faith must be obteined in this lyfe. Refur rection of the flesh, wall shall have, albeit not in equal condition. For the reprobat (as before is fayd) shal ryse but to feare. ful judgement & condemnation, and the iust shal ryse to be possessed in glory. And this refurrectio shal not be an imagination, or y one body shal ryse for an other:but every man shal receive in his owne body, as he hath deferued, beit good or eucl. The juste shal receive the life everlasting w is the free gift of God gine & purchased to his chosen by Iesus Christ our only head and mediator. To whome wthe Father & the holy Ghoft

The forgine tes of fintes.
The refurrection of the body
A the life be all honor and glory now and euer.
Then followeth this prayer.

Lmightie and euerlasting God, & of Athine infinite mercie & goodnes, hast promised vnto vs, that y wilt not onely be our God, but also y God & Father of " our children, we beseche thee, y as thou hast vouchsaued to cal vs to be partakers of this thy great mercie in the I fel-Galat. 1. lowship of faith: so it may please thee to philip. 3.c fanctifie w thy 2 Spirit, & to receive into Rom. 3.d y nombre of thy childre this infant, who 2.cor. 5.d me we shal baptise according to thy 3 eph.2.d.3. worde, to y end that he coming to perfite age, may 4 cofelle thee onelie y true mar. 16.c God, & whome y haft fent, Iesus Christ, act. 2.f. & fo ferue him, and be 5 profitable vnto Rom io.b his Church, in & whole course of his life, 10h.17.a that after this life be ended, he may be Rom.12.b broght as a liuelie meber of his bodie vn 1.cor.12.c to ful fruition of thy 6 ioyes in f heauens, where thy Sone our Saujour Christ 1.Cor. 2. c reigneth worlde without end. In whose tit. 3.6 Name we pray as he hath taught vs,

Our father, &c.

Twhen they have prayed in this forte, the Minister requirech the childes name, which knowen,

He faith.

att. 18. d

et.2.b.

pet.z.d

Per.z.b

N. I baptise thee in y Name of the Faher of y Sonne and of the holie Ghoft.

Andres he fpeaketh thefe wordes , he taketh water in in his hand, and layeth it vpon the childes forehead. which done, he giveth thankes, as followeth.

Or asmuche, most holie and merci-I ful Father, as thou doest not onely beautifie and bleffe vs with commune benefites, like vnto the rest of mankinde, i but also heapest vpon vs moste apher.2.b.c boundantly rare and wonderful giftes, of duetie we lift vp our eyes and mindes vnto thee, and give thee most humble thankes for thine infinite goodnes, which halt not onely nombred vs amongs thy 2 Saintes, but also of thy free mercie doest call our childre vnto thee, marking them with this Sacrament as a fingular token badge of thy loue. wherefore, most lowing Father, though we be not able to derue this fo great a benefite(yea, if thou woldest handle vs according to our 3 merites, we shulde fuffer the punishment of eternal death and damnation) yet for Christs fake we beseche thee, that thou wilt confirme

om.2.2 re. 2. C 12.40.b uk.17.6

this

this thy fauour more & more towardes vs, and take this infant into thy tuition and defence, whome we offer and prefent vnto thee with commune supplications, & neuer suffer him to fall to suche vnkyndnes, whereby he shulde I lose § 2. Cor. 5. d force of Baptisme, but that he may perceiue thee continually to be his merciful Father, through thyne holie Spirit, working in his heart, by whose divine power he may so prevaile against Satan, that in the end, obteining the victorie, he may be exalted into the libertie of thy kingdome. So be it.

The maner of the Lords Supper.

The day when the Lords Supper is ministred, which communely is vied once a moneth, or so oft as the Congregation I hal think expedient, the Minister vieth to saye as followeth.

Lider, how Iesus Christ did ordeine vnto vs his holie Supper, according as S. Paul maketh rehearfal in the tt.chap. of the first Epistle to the Cor. saying, I have received of the Lord that which I have delivered vnto you, to wit, that the

the Lord Iesus the same night he was betrayed, toke bread, and when he had giuen thankes, he brake it, faying, Take ye, eate ye, this is my bodie, which is broken for you : do you this in remembrance of me. Likewise after Supper, he toke the cuppe, faying, This cuppe is the new Testamét or couenant in my blood: do ye this so oft as ye shal drik thereof, in remembrance of me. For so oft as you shal eat this bread, & drink of this cuppe, ye shal declare the Lords death vntil his coming. Therefore who foeuer shall eat this bread, & drink the cuppe of the Lord vnworthely, he shal be giltie of the bodie and blood of the Lord. Then fee that euerie man proue & trye him felfe, & fo let him eat of this bread and drink of his cuppe: for whofoeuer eateth or drinketh vnw orthely, he eateth & drinketh his owne damnation, for not hauing due regarde and consideration of the Lords bodie.

This done, the Minister procedeth to the exhortation.

DEarely beloued in the Lord, forafmuche as we be now affembled to celebrate

celebrate the holic communion of the bodie and blood of our Saujour Christ: let vs confider these wordes of Sainct Paul, how he exhorteth all perfones diligently to trye and examine them felues, before they presume to cate of that bread & drink of that cuppe. For as the benefite is great, if with a truely penitet heart, & liuelie faith we receive that holie Sacrament ( for then we I spiritually loh. 6.8 eat the flesh of Christ, and drinke his blood: then we dwel in Christ, & Christ in vs: we be one with Christ, and Christ with vs) fo is the daunger great, if we receiue the same vnworthely : for then we be giltie of the bodie, & blood of Christ our Saujour: we eate & drinke our owne damnation, not confidering the Lords bodie: we kindle Gods wrath against vs, and prouoke him to plague vs with diverse diseases and fundrie kindes of death.

And therefore, in the Name and authoritie of the eternal God, and of his Sonne Iesus Christ, I excommunicate from this Table, all blasphemers of God,

F iiij.

. J.d

all I Idolaters, all murtherers, all adulterers, all y be in malice or enuie, all disobe dient persons to father or mother, Princes or Magistrates, Pastors or Preachers, all theues, and disceivers of their neighbours: & finally, all fuche as lyue a lyfe directly fighting against the wil of God: charging them as they wil awnswer in \$ presence of him who is the righteous iudge, that they presume not to prophane this most holy table. And yet this I pronounce not to feelude any penitent perfon how grieuous y euer his sinnes be-fore haue bene, so y he seele in his heart vnfained 2 repentance for the same : but only suche as continue in sinne without repentance. Nether yet is this pronounced against suche as aspire to a greater perfection, then they can in this prefent life attayne vnto.

For albeit we fele in our felues muche frailtie and wretchednes, as that we have not our faith so perfite, and confant, as we ought, being many times ready to distrust Gods goodnes through our corrupt 3 nature, and also that we

m.7. d

are not fo throughly given to ferue God, nether haue so feruent a zeale to fet foorth his glorie, as our duetie requireth, feeling stil suche rebellion in our felues, that we have nede daily to I fight against the lustes of our flesh: yet neuertheles, seing that our Lord hath dealte thus mercifully with vs, that he hath printed his 2Gospel in our hearts, so that Heb. 2. d we are preserved from falling into de- ierem 31,6 speration and misbelief ; and feing also ifa.59.d he hath indued vs with a zwil, and defire to renounce & withstand our owne af- Rom.7.4 fections, with a longing for his righteouf Philip.t. nes and the keping of his commandements, we may be now right wel affured, that those defautes and manifolde imperfections in vs, shal be no hinderance at all against vs, to cause him not to accept and impute vs as worthie to come to his spiritual Table. For the end of our comming thither, is not to make 4 protestation that we are vpright or iust in our liues, but contrariwise, we come to seke our life and persection in Iesus Christ, acknowledging in the meane typhe.2.a

me, that we of our felues be the children

I of wrath and damnation.

Let vs consider then, that this Sacrament is a fingular medicine for all poore sicke creatures, a comfortable helpe to weake foules, & that our Lord requireth no other worthines on our parte, but that we vnfainedly acknowledge our naughtines, & imperfection. Then to vend that we may be worthie partakers of his merites, and moste comfortable benefites ( which 2 is the true eating of his flesh and drinking of his blood) let vs not suffer our mindes to wander about the confideration of thefe earthlie & corruptible things ( which we see present to our eyes, and fele with our hands ) to feke Christ bodely prefent in them, as if he were inclosed in y bread or wine, or as if these elements were turned and changed into the fubstance of his flesh and blood. For the onelie way to dispose our soules to receiue nourishment, relief and quickening of his substance, is to list vp our mindes by faith aboue all things world-

raufubffaation, ranfelenentation, ranfmutaion and ranfforma ion, as the

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lie and sensible, and thereby to entre into heaven, that we may find and receiue Christ, where he i dwelleth vndoutedly very God, and verie man, in i.Tim. s.d the incomprehensible glorie of his Father to whome be all praise, honor and glorie, now and euer, Amen.

The exhortation ended, the Minister commeth downe Matt. 26. e from the pulpit, and sitteth at the Table, eueric man and mar. 14.e woman in likewise taking their place as occasion best luk.22.b ferueth : then he taketh bread and giueth thankes, cither i.cor. 11.0 in these wordes following, or like in effect.

O Father of mercie and God of all confolation, feing 2 all creatures Reuel.s.e do knowledge and confesse thee as Gouernour and Lord, it becommeth vs the workmanship of thine owne hands at all times to reuerence and magnifie thy godlie Maiestie: first, for that thou hast created vs to thine owne 3 image Gen. d and fimilitude, but chiefly because thou hast deliuered vs from that euerlasting 4 death and damnation, into the which gilt. a Satan drewe mankinde by the meane of gene 3.6 finne: from the bodage whereof, nether Aa.4.e man nor Angel was 5 able to make heb.r.d vs free

m.5.b

at.16.0

cor. 2.d

ario.

vs free, but thou, ô Lord, riche in mercie and infinite in goodnes, hast prouided our redemption to stande in thine onelie and welbeloued Sonne, whome of

lie and welbeloued Sonne, whome of teb.4.d.7. verie I loue thou dideft give to be made

Pet.2.d man like 2 vnto vs in all things, fin-1.41. d.53. ne 3 except, that in his bodie he might

fatt. 3. d. 17 receive the punishment of 4 our transfrem. 3.f gression, by his death to make 5 satisfies. 3.d faction to thy justice, and by his resurleb. 2.d rection to 6 destroy him that was author of death, and so to bring againe 7 life to the worlde, from which the whole

ofspring of 8 Adam moste instely was exiled.

phef. 3.e O Lord, we acknowledge that no 10 hef.z.b creature is able to 9 comprehend the length and breadth, the depenes and oh. s.d. 17. hef.z.b height of that thy moste excellent loue, which moued thee to shewe mercie en. 6.b m.1.b where none was 10 deserued:to promise 2. 64.b and give life, 11 where death had gotten fal. 5.b.and m.7.C.

we coulde do 12 nothig but rebel against thy iustice. O Lord, the blind dulnes of

our 13 corrupt nature wil not suffer vs

fuffciently to weigh thefe thy moste ample benefites : yet neuertheles at y 1 coma dement of Iefus Christ our Lord, we Mat. 16.b. present our selues to this his Table ( & luk.22.b he hath left to be vied in 2 remembrance of his death until his comming agai- 1.Cor.ii.e ne)to declare & witnes before the worl de, that by him alone we have received 3 libertie, and lyfe:that by him alone 1.Pet.1.b thou doest acknowledge vs thy childre epher.s.d and 4 heirs: that by him alone we have Epheliz.d 5 entrance to the throne of thy grace: hebr.4.6 that by him alone we are 6 possessed in loh.S.d our spiritual kingdome, to eat and drin-gal.s.c ke at his 7 Table, with whome we have Ephel.2.d our 8 conversation presently in heaven, Matt. 25.3 and by whome our bodies shal be rai-ioh.14.2 fed vp againe from the dust, and shalbe placed with him in that endles ioye, reuel.2, 2 which thou, ô Father of mercie, hast prepared for thine elect 9 before the fun-philip.3.d datio of the worlde was laid. And these moste inestimable benefites, we acknow-reuel.13.b ledge and confesse to have received of thy to free mercie and grace, by thine ephef. 2. be onely beloued Sonne Ielus Christ : for 1.tit. 3.6

the which therefore we thy Congregation, 1 moued by thine holie Spirit, render all thankes, praise & glorie, for euer and euer.

dat 26. c ar.14.c ak.22.c cor.10.d .cor.11.c bb.13.14. This done the minister breaketh the bread and delivereth it to the people, who distribute and divide the same among them selves, according to our Saviour Christs com mandement, and likewise giveth the cuppe. During the which time, some place of the Scriptures is redde, which doeth lively set foorth the death of Christ, to the intent that our eyes and senses may not onely be occupied in these outwarde signes of bread and wyne, which are called the visible worde, but that our hearts and mindes also may be fully fixed in the contemplation of the Lords death, which is by this holie Sacrament represented. And after the action is done, he giveth thankes, saying.

Moste merciful Father, we render to thee all praise, thankes and glorie, for that it hath pleased thee of thy great mercies to graut vnto vs miserable sinners so excellent a gift and treasure, as to receive vs into the 2 selow ship and copanie of thy deare Sonne Iesus Christ our Lord whome thou hast 3 delivered to death for vs, and hast given him vnto vs, as a necessarie 4 soode & nourishment vnto everlasting life. And now we beseche thee also, ô heavenly Father to graunte

Rom.4.d

.Cor. 10. d.

Joh. s.f

graunte vs this request, y thou never suffer vs to become so vnkinde, as to forget so worthie benefites, but rather imprint and fasten them sure in our hearts, Luk.17.8
that we may I growe and increase daily
more and more in true saith, which conGalat.5.b
tinually is 2 exercised in all maner of
good workes: and so muche the rather,ô
Lord, confirme vs in these 3 perilous
dayes and rages of Satan, that we may epbes.5.d
constantly stad and continue in the confession of the same, to the advancement
of thy 4 glorie, which art God over all Matt.5.b
things, blessed for ever. So be it.

The action thus ended, the people fing the 103. pfalme My foule give laude, &c.or fome other of thankes giving: which ended, one of the blessings before mencioned, is recited, and so they rise from the Table and departe.

#### To the reader.

If so be that any wolde meruel why we follow rather this order, then any other in the administration of this Sa cramet, let him diligently consider, that first of all we veterly renounce the error of the Papistes: secondly we restore vento the Sacrament his owne substance, and to Christ orde, is ob his propre place. And as for the wordes of the Lords seruedrath Supper. we rehearse them, not because they shulde change then any the substance of the bread or wine, or that the repetition other, thereof with the intent of the facrificer shulde make the Sacrament (as the Fapistes falsely believe) but they

Matt. 26.6 .cor. 11.e uk. 22, b felues in that action, and that Christ migh: witnes vote, our faith, as it were with his owne mouthe, that he hath ordeined these signes so our spiritual vie & comfort, we do first therefore examine our sclues, according to Saint Paules sule, and prepare our mindes, hat we may be worthie partakers of so high my steries. Then taking bread we give thankes, breake and distribute it, as Christ our fauious both taught vs. Finally the ministration ended, we give thankes againe, according to his example, so that without his worde and warrant, there is nothing in this holie action attempted.

### The forme of Mariage.

After the banes or contract hath bene published thre sueeral dayes in the Congregation (to the intent that if any person have intent or title to ether of the parties, they may have sufficient time to make their chalenge) the parties affemble at the beginning of the sermon, and the minister at tyme congenient saith as followeth.

### OF MARIAGE.

The exhortation.

Dearly beloued brethren, we are here gathered together in the fight of God, and in the face of his Congregation, to knit and ioyne these parties together in the 1 honorable estate of matrimonie, which was instituted and authorised by God him self in 2 paradise, man being

lebr,13.2

ene. 2. d tou. 18. d

being then in the state of innocencie. For what time God made heaven and earth, & all that is in them, & had created & facioned man also after his owne fimilitude and likenes, vnto whome he gaue rule and lordship ouer all the bea-Ites of the earth, fishes of the sea & fow- "In Ebru les of the ayre, he faid, It is not good y led Ifch, at man liue alone : let vs make him an hel- the woma per like vnto him felf. And God broght by is well a fast sleape vpon him, and toke one of pressed the his ribbes, and shaped Heur thereof, do-nitie being vs thereby to vnderstand, that "man & wife are one bodie, one flesh and one blood: fignifying also vnto vs, the 1 mystical vnion, y is betwene Christ and his Gen. 2.d. Church, for the which cause man 2 lea- mar, 10.2. ueth his father and mother, and taketh 2.cor. 6.d him to his wyfe, to kepe companie with 10h.17.b her: y which also he ought to loue, even fom. 5.40. as our Saujour loueth his Church, that is 1.per.3.d to fay, his 3 elect and faithful Congregation, for the which he gaue his life.

And femblably alfoit is the 4 wives 1.pet.3.a 1, cor.11,a ductie to studie to please and obey her t. im. 2.d

housband, serving him in all things that

man is call Ifcha, whe natural aff twixt man & his wife

Ephel.s.g Ephel.s.e col. z.c.

cor.7.8 natt.19.0 2 .Cor.7.1 pet.3.b

Bphef. s.a.

1.Cot-7.4

be godlie and honest: for she is in subiection, and vnder the gouernace of her
housband, so long as they cotinue bothe
1 aliue. And this holie mariage, being
a thing most honorable, is of suche vertue and force, that thereby the housbad
hath no more 2 right or power ouer his
owne bodie, but the wife: and likewise y
wise hath no power ouer her owne bo
die, but the husband, foresmuche as God
hath so knit them together in this mutual societie to the procreation of children, that they shulde 3 bring them vp
in the seare of the Lord, & to the increase of Christs kingdome.

wherefore they that be thus coupled together by God, can not be seuered or put aparte, vnles it be for a season with the assent of 4 bothe parties, to the end to give them selves the more feruently to fasting and prayer, giving diligent heed in the meane time, that their long being apart be not a snare to bring them into the daunger of Satan, through incontinencie, and therefore to avoide fornicatio, everie man ought to have his owne wife, and every woman her owne housband: so that somany as can not live chaste, are 1 bound by the commande-Mat.19.b ment of God to mary, that thereby the 1.cor.7.b holie 2 temple of God, which is our bo-1.Cor.3.e dies, may be kept pure & vndesiled. For 2.cor.6.d since our bodies are now become the ve leuit.26.b ry membres of Iesus Christ, how horrible and detestable a thing is, it to make them the membres of an harlot? Euerie one ought therefore to kepe his vessel in all 3 purenes & holines: for whosoeuer 4 Thess.4.polluteth and desileth the teple of God, ephes.3.d him wil God destroy.

There the minister speketh to the parties that shal be maried, in this wife,

I Require & charge you as you wil an
fwer at the day of judgement, when

the fecrets of all hearts shall be disclofed, that if either of you do know any matt. 7.4

impedimet, why ye may not be lawfully joyned together in matrimonie, that
ye cofesse it. For be ye wel assured, that
fomany as be coupled otherwise then
Gods worde doeth alowe, are not joyned together by God, nether is there ma

trimonie lawful.

G ij.

If no impediment he by them declared, then the Minifter faith to the whole Congregation.

I Take you to witnes that be here prefent, befeching you all to have good remembrance hereof: and moreover, if there be any of you, which knoweth y either of these parties be contracted to any other, or knoweth any other lawful impediment, let them now make declaration thereof.

If no cause be alled ged, the minister procedeth faying.

For asmuche as no man speaketh against this thing, you, N. shal protest here before God, and his holie Congregation, that you have taken, and are now contented to have, N. here present for your lawful wise, promising to kepe her, to love and intreat her in all things according to the 1 ducties of a faithful housband, for saking all other, during her life, and briefly to live in an holie conversation with her, keping faith and trueth in all pointes according as the worde of God and his holie Gospel doeth commande.

olof. 3.d. per. 3.b natt. 19.c. Cor. 7.b. nalac. 2.d.

The answer.

Euen fo. I take her before God, and in the presence of this his Congregation.

The minister to the spouse also saith. YOu, N. shal protest here before the I face of God, in the presence of this holie Congregation, that ye haue taken, and are now contented to have. N. here present for your lawful housbad, promising to him , subjection and obedience, forfaking all other, during his life, and .. Comuna finally to live in an holie conversation ephef s.c with him , keping faith and trueth in all ...im.2.d pointes, as Gods worde doeth prescribe: ".pet"; 2

#### The answer.

Euen fo I take him before God, and in the presence of this his Cogregation.

The minister then saith, Iue diliget eare then to the Gospel, Ichat ye may vnderstand how our Lord wolde haue this holie cotract kept and observed, and how fure and fast a knot it is, which may in no wife be lofed, according as we be taught in the 19. shap. of S. Matthewes Gospel.

G 111.

99 THE FOR. OF MARIAGE.

The Pharifies came vnto Christ to tempte him and to grope his minde, saying, Is it lawful for a man to put away his wife for euerie light cause? He answered, saying. Have ye not red, that he which created man at the beginning, made them male and semale? saying. For this thing shal man leave father and mother, and cleave vnto his wife, and they twaine shal be on slesh, so that they are no more two, but are one slesh. Let no man therefore put a sunder that, which God hath coupled together.

IF ye beleue assuredly these wordes, which our Lord and Saujour did speake (according as ye have heard them now rehearsed out of the holie Gospel) the may you be certeine, that God hath eue so knit you together in this holie state of wedloke. Wherefore applie your sel ues to live together in godlie love, in Christian peace and good example, ever holding salt the band of charitie without any breache, keping saith and trueth the one to the other, even as Gods worde

de doeth appoint.

Then the minister commendeth them to God, in this or suche like force.

The Lord sanctifie and blesse you: the Lord powre the riches of his grace vpon you, that ye may please him, and liue together in holie loue to your liues end, So be it.

Then is fung the 123 Pfalme, Bleffed are they that feare the Lord, &c. or some other apperteining to the same purpose.

## STHE VISITATIONS of the sicke.

Because the visitation of the sicke is a thing verie necessarie, and yet notwithstanding it is hard to prescribe all rules apperteining thereunto, we referre it to the discretion of the godlie and prudent minister, who, according as he seeth the pacient afflicted, either may lift him vp with the swete promises of Gods mercie through Christ, if he perceiue him muche afraid of Gods threatnings: or contrariwise, if he be not Giiii.

touched with the feeling of his finnes, may beate him downe with Gods iustice: euermore like a skilful physition, framing his medicine, according as the disease requireth: and if he perceive him to want any necessaries, he not onelie relieveth him according to his habilitie, but also provideth by others that he may be furnished sufficiently. Moreover the partie that is visited, may at all times for his comfort send for the minister: who doeth not onely make prayers for his there presently, but also if it so require, commendeth him in the publike prayers to the Congregation.

# A PRAYER TO BE SAID in visiting of the sicke.

Our good God, Lord and Father, the Creator and conserver of all things, the fountaine of all goodnes and benignitie, like as (among other thine infinite benefites, which y of thy great goodnes and grace doest distribute ordinarily ynto all men) thou giuest them health

health of bodie, to the end that they shulde the better knowe thy great liberalirie, fo that they might be the more readie to serue and glorifie thee with the fame: so contrariwise, when we haue il behaued our felues in offending thy Ma iestie, thou hast accustomed to admonish vs, and call vs vnto thee by divers and fundrie chastisemets, through the which it hath pleased thy goodnes to subdue and tame our fraile flesh : but especially by the grieuous plagues of sickenes and diseases, vsing the same, as ameane, to awake and stirre vp the great dulnes and negligence that is in vs all, and aduertifing vs of our euil life by fuche infirmities & dangers, especially when as they threaten the very death, which (as affured messingers of the same, ) are all to the flesh ful of extreme anguish and tormets, althoug they be not with standing to the spirit of the elect, as medicines bothe good & wholesome. For by them thou doest moue vs to returne vnto thee for our faluation, and to cal vpon thee in our afflictions, to have thine helpe, w

art our deare and louing Father.

In confideration whereof we most earnestly praye vnto thee our good God, that it wolde please thine infinite goodnes to have pitie on this thy poore creature whome thou hast, as it were, bounde & tyed to the bed by most grieuous sicknes and brought to great extremitie

by the heavines of thine hand.

O Lord, entre not into a compt whim, to render the rewarde due vnto his workes, but through thine infinite mercie remitte all his fautes, for the which thou hast chastised him so gently, & beholde rather the obedience which thy deare Sonne Iesus Christ our Lord hather endred vnto thee, to wit, y sacrifice which it pleased thee to accept as a ful recompense for all the iniquities of them that receive him for their iustice & sanctification, yea, for their onelie Sauiour.

Let it please thee, ô God, to give him a true zeale and affection to receive and acknowledge him for his onelie Redemer: to the end also, that thou maist receive this sicke persone to thy mercie,

quali-

qualifying all the troubles, which his fin nes, the horror of death, and dreadful feare of the same, may bring to his weake coscience: nether suffer thou, o Lord, the assautes of the mightie aduersarie to preuaile, or to take from him the cosortable hope of saluation, which thou giuest to thy dearely beloued children.

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And forasmuche as we are all subject to y like state & condition, & to be visited with like battel when it shal please thee to call vs vnto the fame: we befeche thee moste humbly, ô Lord, w this thy poore creature whome thou now prefently chastisest, that thou wilt not exted thy rigorous iudgement against him, but that thou woldest vouchsafe to shew hi thy mercie for the loue of thy deare Son ne Iesus Christ our Lord, who having fuffered the moste shameful, and extreme death of the Crosse, bare willingly the faute of this poore patient, to the end that thou mightest acknoweledge him, as one redemed w his precious blood, & received into y communió of his bodie, to be participant of eternal

felicitie in the companie of thy bleffed Angels: wherefore, ô Lord, dispose, and moue his heart to receive by thy grace with all mekenes, this gentle and fatherlie correction, which y hast layed vpon him, that he may indure it paciently and with willing obediece, submitting him felf w heart & minde to thy bleffed wil & fauorable mercie, wherein y now visitest him after this force for his profit and faluation. It may please thy goodnes, ô Lord, to assist him in all his anguishes & troubles. And although the tongue and voice be not able to execute their office in this behalf to fet foorthe thy glorie: that yet at the least, y wilt stirre vp his heart to aspire vnto thee onely, wart the onelie fountaine of goodnes, and that thou fast roote & settle in his heart, the fwete promises which thou hast made vnto vs, in Christ Iesus thy Sonne our Sa uiour, to the intent he may remaine con stant against all the assautes & tumultes, which the enemie of our faluation may raise vp to trouble his conscience.

And feing it hath pleased thee, that by the

by the death of thy deareSone life eternal shuld be communicated vnto vs, and by the shedding of his blood the washing of our sinnes shulde be declared, & that by his resurrection also, both instice and immortalitie shulde be given vs: it may please thee to applie this holie and wholsome medicine, to this thy poore creature in suche extremitie, taking from him all trebling & dreadful feare, and to give him a stoute courage in the middes of all his present adversite is.

And for as muche as all things, ô hea uenlie Father, be knowen vnto thee, and thou canst according to thy good pleafure minister vnto him all suche things as shal be necessarie and expedient: let it please thee, ô Lord, so to satisfie him by thy grace, as may seme most mete vn-

to thy diuine Maiestie.

8

Receive him, Lord, into thy protection: for he hath his recourse and accesse to thee alone, and make him constant and firme in thy commandements and promises, and also pardone all his sinnes bothe secret, and those which are manifest: by the which he hath moste grieuously prouoked thy wrath & seuere iudgements against him, so as in place of death (the & both he and all we have iustely merited) y wilt graunt vnto him that blessed life, which we also attend & loke for by thy grace and mercie.

Neuertheles, ô heauenly Father, if thy good pleasure be ŷ he shal yet liue longer in this worlde: it may then please thee to augment in him thy graces, so as the same may serue vnto thy glorie: yea, Lord, to the intent he may conforme him self, the more diligently & with more carefulnes, to the exaple of thy Sonne Christ Iesus: and that in renouncing him self he may cleaue fully vnto him, who, to give consolacion & hope vnto all sinners, to obteine remissio of all their sinnes & offences, hath caried with him into the heavens, the theese which was crucisted with him vpon the Crosse.

But if the time by thee appointed be come that he shal departe from vs vnto thee, make him to feele in his coscience, & Lord, the frute & strength of thy grace,

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that thereby he may have a new tafte of thy Fatherlie care over him, from the beginning of his life vnto the very end of the same, for the love of thy deare Sonne Iesus Christ our Lord.

Giue him thy grace, that with a good heart and full assurance of faith, he may receive to his consolation so great and excellent a treasure, to wit, the remission of his sinnes in Christ Iesus thy Sonne, who now presenteth him to this poore persone in distres, by the vertue of thy promises reveiled vntohim by thy worde, which he hath exercised with vs in thy Church and Congregation, and also in vsing the Sacraments, which thou therein hast established for confirmacion of all their faith htat trust in thee vnsainedly.

Let true faith, ô Lord, be vnto him as a moste sure buckler thereby to auoyde the assautes of death and more boldely walke for ŷ aduancement of eternal life, to the end, that he having a most livelie apprehension thereof, may reioyce with

thee in the heavens eternally.

Let him be vnder thy protection and gouernance. ô heauenly Father, and although he be ficke, yet canst thou heale him:he is cast downe, but thou canst lift him vp : he is fore troubled, but y canft fend redresse: he is weake, y canst send stregth:he acknowledgeth his vncleannes, his spots, his filthines and iniquities, but thou canst wash him, and make him cleane: he is wounded, but thou canst minister moste souereigne salues : he is fearful and trembling, but thou canst giue him good courage & boldnes. To be short, he is, as it were, vtterly loste, & as a strayed shepe: but thou cast cal him home to thee againe, wherefore, ô Lord, feing y this poore creature ( thine owne workmaship) refigneth him wholly into thy handes, receive him into thy merciful protection. Also we poore miserable creatures, ware, as it were, in the field ready to fight til thou withdraw vs from the same, vouchesaue to threngthen vs by thine holie Spirit, that we may obteine the victorie in thy Name against our deadly & mortal enemie. And furthermore,

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thermore, that the affliction & combat of this thy poore creature in moste grienous torments, may moue vs to humble our felties with all reueret feare & trembling vnder thy mightie hand, knowing that we must appeare before thy judgement feat when it shal please thee so to appoint . But, ô Lord, the corruption of our fraile nature is fuche, that we are vtterly destitute of any meane to appeare before thee, except it please thee to make vs suche as thou thy self requirest vs to be:and further, that thou give vs the spirit of mekenes and humilitie, to rest and stay wholy on those things which thou onely commandest.

But for as muche as we be all together vnworthie, to inioye suche benefites, we beseche thee to receive vs in the Name of thy deare Sonne our Lord, & master, in whose death and satisfaction standeth

wholy the hope of our faluation.

It may also please thee, ô Father of comfort and consolation, to strengthen with thy grace these w imploye their translated and diligence to the ayding of this

ficke persone, that they faint not by ouer muche and continual labour, but rather to go heartlie & cherefully for warde in doig their indevors towardes him: and if thou take him from them, then of thy goodnes to comfort them, so as they may paciently beare suche departing, & praise thy Name in all things. Also & heavenly Father, vouchesase to have pitie on all other sicke persones, & suche as be by any other wayes or means afflicted, & also on those who as yet are ignorant of thy trueth, and apperteine nouertheles vnto thy kingdome.

In ly ke maner on those y suffer persecution, formeted in prisões, or other wise troubled by the enemies of thy veritie for bearing testimonie to y same. Finally, on all the necessities of thy people, & vpon all the ruins or decayes which Satan hath brought vpon thy Church. O

nes vpon all those that be thine, y we for saking our selves, may be the more inflamed & confirmed to rest onely vpo thee alone. Graunt these our requestes, ô our

Father of mercie spread forth thy good-

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deare Father, for the love of thy deare Sonne our Saviour Lefus Christ, who liueth and reigneth with thee in vnitie of the holy Ghost, true God, for evermore So be it.

Of buryall.

The corps is reverently brought to y grave, accompanied with the Congregation, without any further ceremonies: which being buryed, the minister if he be present, & required, goeth to the Church, if it be not farre of, and maketh some comfortable exhortation to the people, touching death and resurrection.

The ordre of the ecclesiastical discipline.

As no citie, towne, house or familie

Acan mainteine their estate, and prosper, without policie and gouernance: eue

fo the Church of God, which requireth The necessimore purely to be gouerned, then any tie of dusipcitie or familie, can not without spiritual policie and ecclesiastical discipline cotique, increase and flourish. And as the

H. ij.

pheff.s

I worde of God is the life and foule of this Church: so this godlie ordre & disci pline, is as it were sinnewes in the bodie, which knit and ioyne the membres together with decent order and comlines. It is a bridle to flay the wicked fro their mischiefs. It is a spurre to pricke forwarde suche as be slowe and negligent: yea, and for all men, it is the Fathers rodde, euer in a readines to chastise gently the fautes committed, &to cause them afterwarde to lyue in more godlie feare and reuerence. Finally it is an ordre left by God vnto his Church, whereby men that difai- learne to frame their willes , and doings according to y Law of God, by instructing & admonishing one another, yea, & by correcting & punishing all obstinate rebelles and contempers of the fame.

pline is:

For what caufes it ought to be wfed.

Ephef.s.f

There are three causes chiefly which moue the Church of God to the executing of discipline. First, that men of euil conversation be not nombred among Gods children, to their Fathers 2 reproche, as if the Church of God were a fanctuarie for naughtie and vile persones. The

The fecond respect is, that the good be not infected with companying the euil: which thing S. Paul forefawe, when he commanded the Corinthians to banish from among them the incestuous adulterer, faying, Alitle I leuen maketh fowre gal. 5.6 the whole lumpe of dowe. The third cause is, y a man thus corrected, or excommunicated, might be 2 ashamed of 2, thes. 3. 1 his faut, and fo through repétance come 1.cor. 5.c to amendment : the which thing the Apostle calleth delivering to Satan, that his soule may be faued in the day of the Lord:meaning that he might be punished with excommunication, to the intent his foule shulde not perish for euer.

First therefore it is to be noted y this The order censure, correction or discipline, is either private or publicke : private, as if a man discipline. commit either in maners or doctrine against thee, to admonish him brotherly ; betwene him & thee: if fo be he stuburnly refift thy charitable aduertisments, or Matt. 18. b els by continuance in his faute, declare y luk.17.4 he amendeth not, then, after he hath be-leuit.19.d ne the second time warned in presence

of procedig in prinate

z.thef. j.d.

Publicke dif cipline,

of two or three witnesses, & continueth obstinatly in his errour, he ought as our Sauiour Christ commandeth, to be disclosed & vttered to the Church, so that according to publicke discipline, he either may be received through repetace, or els be punished, as his faute requireth.

what things are to be obferned in pri nate discipline.

And here, as touching private discipline, three things are to be noted. First, that our admonition proceade of a godlie zeale and conscience, rather seking to winne our brother, the to sclander him. Next, that we be assured, that his saute be reproueable by Gods worde. And sinally, that we vie suche modestie and wisdome. If we somewhat doubt of the matter, whereof we admonish him, yet we godlie exhortations he may be broght to the knowledge of his faute. Or if the faute appertaine to many, or be knowen of diverse, that our admonition be done in presence of some of them.

Briefly, if it concerne the whole Church, in suche sorte that the conceiling thereof might procure some danger to the same, that the it be vettered to the

Ministers

Ministers, and Seniors, to whome the policie of the Church doth apperteine.

Alfo in publicke discipline it is to be obserued, that the Ministerie pretermit ofpublicke nothing at any tyme vnchastised with discipline, one kinde of punishmet or other, if they thereof. perceive any thing in the congregation, either euil in example, scladerous in maners, or not beseming their profession: as if there be any couetous persone, any adulterer, or fornicator, forf worne, thief, briber, false witnes bearer, blasphemer, dronkard, sclanderer, vsurer, any persõe disobedient, seditious or dissolute, any herefie or fect, as Papistical, Anabaptistical & fuche ly ke: briefly . whatfoeuer it be that might I spot the Christian Con-Ephel. g. gregation, yea, rather what soeuer is not to edification, ought not to escape either admonition or punishment.

And because it commeth to passe sometyme in the Church of Christ, that when other remedies assayed, profit nothing, they must procede to § Apostolical rodde & correction, as vnto excommunication (which is the greatest and

H. III.

Excommunication is the last remedie.

Regor in pu nishment ought to be quoided.

Gods corde is the on lie role of discipline.

last punishment belonging to the spiritual Ministerie ) it is ordeined ; that no thing be attempted in that behalf, without y determination of the whole Churche: wherein also they must be ware and take good hede, that they feme not more readie to expel from the Congregation, then to receive againe those, in whome they perceive worthie frutes of repentance to appeare : nether yet to forbid him the hearing of fermons, which is excluded from the Sacraments & other dueties of the Church, that he may have fibertie and occasion to repent:finally, all punishments, corrections, censures and admonitions stretche no further, then Gods worde with mercie may lawfully beare.

28

MATTH. XVIII.

If any refuse to heare the Congregatio, let him be to thee as an heathen, and as a Publicane.

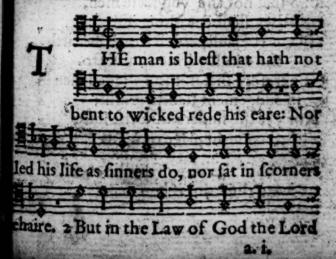
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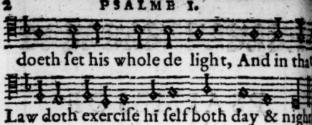
PSALME IN

# PSALMES OF

#### PSALME I. THO. STERNHOLDE

whether it was Esslars, or any other that gathered the palmes into a boke, it semeth he did set this platme first, in maneof a preface, to exhort all godly men to studie and medicare the heanenlie wisdome; for the effect hereof is, that they be blessed, which gene them selves wholly all their lyse to Gods Law: and that the wicked contemners of God, thogh they seme for a while fortunate, yet at length shal come to miserable destruction.





3 He shal be like the tree that groweth fast by the river side,

which bringeth forthe most pleasant from in her due time and tide.

whose leafe shal neuer fade nor fal. but florish stil and stand:

Euen so all things shal prosper well, that this man taketh in hand.

4 So shal not the vngodlie men, they shalbe nothing for But as the dust, which from the earth the windes drive to and fro.

Therefore shal not the wicked men in judgement stand vpright: Nor yet the finners with the juste shal come in place or fight.

6 For why? the way of godlie men vnto the Lord is knowen:

And eke the waye of wicked men fhal quite be ouerthrowen.

Pfalme ii. Thom. Ster.

The Prophet Dauid reioyceth, that not withstading his onemeis rage & worldlie power, yet God wil continue his kingdome for ever, and advance it, even to the surmost end of the worlde, And therefore he exhortesh kings and rulers, that setting vaine glorie aparte, they wold humbly submit them selves vinder Gods yoke for it is invaine to resist. Here in is sigured Christ and his kingdome.

Sing this plalme with the first tune.

Why did the Gentiles tumultes raise?
what rage was in their braine?
why did the Iewish people muse?
seeing all is but vaine?

2 The Kings and rulers of the earth confpire and ar all bent Against the Lord and Christ his Sonne,

which he among vs fent.

3 Shal we be bound to them. faye they?

let all their bondes be broke,

And of their doctrine and their lawe
let vs reject the yoke.

4 But he that in the heauen dwelleth, their doings wil deride,

and make them all as mocking stockes throughout the worlde so wide.

For in his wrath the Lord will speaked to them upon a day.

And in his furie trouble them. and then the Lord will fay.

I have anointed him my King vpon myne holie hill:

I will therefore, Lord, preache thy lawes and eke declare thy will.

7 For in this wife the Lord him felf
did fay to me, I wotte,
Thou art my deare and onelie Sonne:
to day I thee begotte.

8 All people I will give to thee, as heires at thy request:

The ends and coastes of all the earth by thee shall be possest.

9 Thou shalt them bruse even with a mace as men vader soote trodde:

And as the potters sheards shalt breake them with an yron rodde.

to Now ye, O Kings and rulers all, be wife therefore and learnde,

By whome the matters of the worlde be judged and discernde.

II Se that ye serue the Lorde aboue in trem-

in trembling and in feare.
Se that with reuerence ye reioyce
to him in lyke maner.

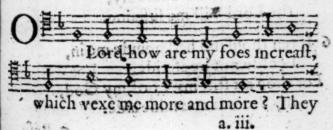
12 Se that ye kiffe and eke embrace his bleffed Sonne, I fay, Lest in his wrath ye suddenly

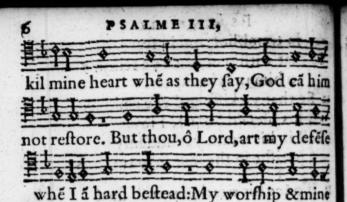
Lest in his wrath ye suddenly perishe in the midde way:

If once his wrath neuer so smal shall kindle in his brest,
Oh, then all they that trust in Christ,
shall happy be and blest.

## PSALME IIJ. THO. STER.

I David being persecuted, and driven out of his kingdome by his owen some Absalom, was greatly commented in minde for his sinne against God, and therefore, calleth vpon God and waxeth bolde through his promises, against the great terrors of his enemies, yea, and against death it felf, which he sawe present before his eyes. Finally, he rejoyceth for the good successe and victorie that God gave him, and all the Church over his enemeis.





honour both, & thou holdst vp mine head

4 Then with my voice vpon the Lord
I did bothe call and cry:
And he out of his holy hill
did heare me by and by.

I laide me downe, and quietly
I flept and rofe againe.
For why? I know affuredly,
the Lord will me fustaine.

If ten thousand had hemde me in,
I colde not be afreide:
For thou art still my Lord, my God,
my Sauiour and mine aide.

7 Rife

#### PSAEME TITT.

Rife vp therefor, faue me, my God, for now to thee I call: For thou hast broke the cheekes and teeth Of thele wicked men all.

8 Saluacion onely doeth belong to thee, ô Lord, aboue: Thou doest bestowe vpon thy folke thy bleffing and thy loue.

#### Pfalme IIII. Tho. Ster.

Twhen Saul persecuted him, he called vpon God, truting moste affuredly in his promes, and therefore boldely reproweth his enemeis, who by wilful malice relifted his dominio and finally preferreth the fauour of God before all worldfie treasurs. Let vs likewife learne to truft in Gods promises, when we are aflicted with any kinde of croffe, ad fo wefhal nether feare our enemeis, nor yet be ouercome with tentations.

## Sing this as the 3, Pfalme, ....

God that art my right cournes, Lord, heare me when I call: Thou hast set me at libertie, when I was bond and thral. 2 Haue mercie, Lord, therfore on me,

and grant me this request,

For vnto thee vncessantlie, to cry I will not rest.

my glorie thus despyse:

why wander ye in vanitie

and follow after lies:

4 Knowe ye that good and godly men the Lord doeth take and chuse:

And when to him I make my plaint, he doeth me not refuse.

5 Sinne not, but stand in awe therefore examine well your heart,

And in your chamber quietlie fee you your felues conuert.

6 Offer to God the facrifice of righteousnes, I fay,

And loke that in the living Lord you put your truste alway.

7 The greater fort craue worldlie goods, and riches do embrace,

But Lord, grant vs thy countenance, thy fauour and thy grace.

8 For thou thereby shalt make mine heart more joyfull and more glad,

Then they that of there corne and Wine

ful great increase have had.

In peace therefore lie downe will I, taking my rest and slepe: For thou onlie wilt me, & Lord, alone in fauetie kepe.

#### PSALME V. THO. STER.

Dauid having sufferred great calamitie, as well by poegrand Achitophel Sauls flatterrers, as by other infinite enemeis, calleth to God for succour, she wing how requisite it is, that God should punishe the malicious enuie of his adversaries. After being affured of prosperous successe, he conceiveth coforte, concluding, that when God shall deliver him, others also shall be partakers of the same mercies.

Sing this as the 3. Pfalme.

I Ncline thine eares vnto my wordes, ô Lord, my plaint consider,

2 And heare my voice: my King, my God to thee I make my prayer.

for I will have respect,

My prayer early in the morne
to thee for to direct.

4 And I will trust through pacience in thee, my God, alone: That art not pleased with wickednes, and ill with thee dwelth none

And in thy fight shall neuer stand
these furious sooles, & Lord:

Vaine workers of iniquitie
thou hast alwayes abhord.

6 The liers and the flatterers
thou shalt destroy them than:
And God will hate the blood thirstie,
and the deceitful man.

7 Therefore will I come to thine house, trusting upon thy grace: And reverently will worship thee, toward thine holy place.

S Lord, leade me in thy righteoufnes, for to confound my foes, And eke the waye that I shal walke, before my face disclose.

9 For in there mouthes there is no trueth: there heart is foule and vaine:

Their throte an open sepulchres their tongues do glose and faine.

that they may come to noght:
Subuert them in there heapes of finne

which have rebellion wroght.

But those that put there trust in thee
let them be glad alwayes,

And render thankes for thy defense,
and give thy Name the praise.

13 For thou with fauour wilt increase the iust and righteous still, And with thy grace, as with a shield, defend him from all ill.

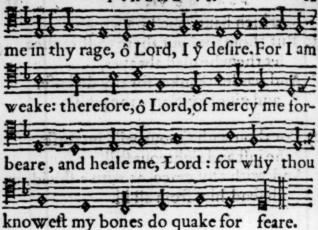
## PSALME VI. THO. STER.

I when Dauid by his sinnes had proposed Gods wrath, and now felt not only his hand against him, but also cocciued the horrors of death enertasting, he desireh forginenes, bewaiting, that if God toke him a waye in his indignation, he shoulde lacke occasion to praise him, as he was wont to do, whiles he was among men. Then suddenly feling Gods mercie, he sharply rebuketh his enemeis, which rejoy ced in his affliction





12



My foule is troubled very fore, and vexed vehemently: But Lord, how long wilt thou delay to cure my miferie;

4 Lord, turne thee to thy wonted grace, my filly foule vptake:

Oh, saue me, not for my deserts, but for thy mercies sake

For why no man among the dead remembreth the one whit: Or who shal worship thee ô Lord,

in the

in the infernal pit:
6 So greuous is my plaint and mone,
that I waxe wondrous faint:
All the nightlong I wash my bed
with teares of my complaint.

My fight is dimme and waxeth olde with anguish of myne heart, For feare of those that be my foes, and wolde my soule subuert.

8 But now awaye from meall ye that worke iniquitie:

For why? the Lord hath heard the voyce of my complaint and crie.

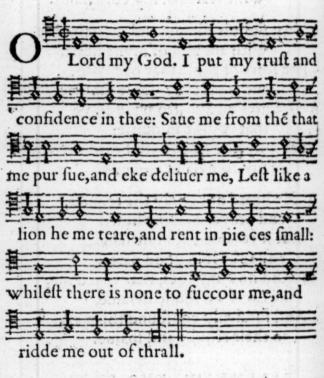
9 He heard not onely the request, and prayer of mine heart: But it received at mine hand, and toke it in good parte.

the Lord wil foone defame,
And fuddenly confound them all,
to their rebuke and shame.

#### PSALME VII. THO. STER.

Theing falfly accused by Chus, one of Sauls kinfmen, he calleth to God to be his defender, to whome he commendeth his innocencie: first, shewing that his conscience did not accuse

him of any euil towardes Saul: next, that it touthed Gods glorie to awarde sentence against the wicked. And so entring into the cosideratio of Gods mercies ad promosse, he waxed bolde, and derideth the vaine enterprises of his enemies, thre atning that, that shal fall on their owen neckes, whiche they have purposed for others.



3 O Lord my God, if I have done

the

Or.els if I be found in faut, or giltie in thy fight:

or left him in diffres, which me pursude moste cruelly and hated me causeles,

Then let my foes pursue my soule, and eke my life downe thrust Vnto the earth, and also lay mine honour in the dust

Stert vp, & Lord, now in thy wrath, and put my foes to paine:

Performe thy kingdome promifed to me which wrong sustaine.

7 Then shal great nations come to thee, and know thee by this thing, If thou declare for loue of them thy selfe as Lord and King.

And thou that art of all men iudge, & Lord, now iudge thou me According to my righteousnes, and mine integritie.

9 Lord cease the hate of wicked men,

and be the just mans guide,

so By whome the fecrets of all hearts, are fearched and describe.

in all my grief and fmart:

That doub preferre all those that h

That doeth preserve all those that be of pure and perfect heart.

God iudgeth by his power:
So that he feleth his mightie hand
euen euerie day and houre.

13 Except he change his minde, I dye: for euen as he shulde smite,

He wheth his fworde, his bowe he bendth aiming where he may hit,

his arrowes keene and sharpe
For them that do me persecute,
whiles he doeth mischief warpe.

of his deuilish forecast,

And of his mischief once conceived,
yet bringth forthe naught at last.

16 He digth a ditch and delueth it depe in hope to hurt his brother:

But

But he shall fal into the pic, that he digde vp for other.

of him, in whome it bred:

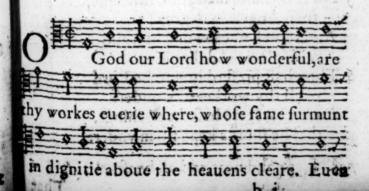
And all the mischief that he wroght,

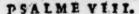
shal fall upon his head.

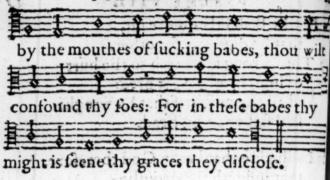
to I will give thankes to God therefore, that judgeth righteously: And with my song will praise the Name of him that is moste hie.

#### PSALME. VIII. THO. STER.

The Prophet confidering the excellent liberalitie, and fatherlie providence of God to wardes man, whome he made as it were a god ouer all his workes, doeth not onely give great thankes, but is aftonished with the admiration of the same, as one nothing able to compasse fuche great mercies, and so endeth







3 And when I see the heavens high, the workes of thine owen hande, The Soone, the moone, and all the starres in ordre as they stande,

4 What thing is man, Lord, thinke I then, that thou doest him remembre? Or what is mans posteritie,

that thou doest it considre?

5 For thou haste made him little lesse,

And thou hast crowned him also with glorie and dignitie.

of all thy workes of wonder:

And at his feete hast set all things,
that he shulde kepe them under:

7 As shepe and neat, and all beasts els,

Tha

That in the fields do fede.

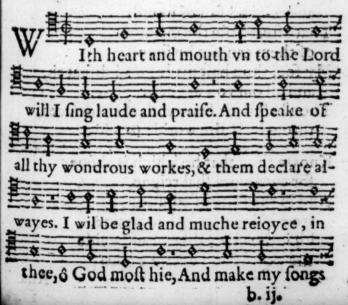
- 8 Foules of the aire, fishe in the sea, and all that therein breede.
- o God, that art our Lord,

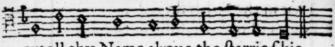
  How famouse and how wonderful

  are thy workes through the worlde?

#### PSALMEIX. THO. STER.

After he had given thankes to God for the fundrie victories that he had fent him against his enemies, and also proved by manifold experience how ready God was at had in all his troubles, he being now likewise in danger of news enemies, desireth God to helpe him according to his wont, and destroy the malicious arrogancie of his adversaries.





extoll thy Name aboue the starrie fkie.

3 For that my foes are driven backe, and turned vnto flight:

They fall downe flat and are destroyed by thy great force and might.

4 Thou hast revenged all my wrong: my grief and all my grudge:

Thou doest with instice heare my cause, most like a righteous judge.

Thou doest rebuke the heathen folke, and wicked so confound, That afterwarde the memorie of them can not be found.

6 My foe, thou halt made good dispatch, and all our townes destroyede: Thou hast their same with them desaced.

through all the worlde fo wide.

7 Knowe thou that he which is aboue,
for euer more shal reigne,
And in the seate of equirie
trew judgement wil mainteine.

8 with inflice he wil kepe and guide the worlde and euerie wight:

And

And so wil yelde with equitie to euerie man his right.

y He is protector of the poore,
what time they be opprest:
He is in all adversitie
their refuge and their rest.

to All they that knowe thine holie Name,
therefore shal trust in thee:
For thou forsakest not their sute
in their necessitie.

II Sing Psalmes therefore vnto the Lord, that dwelth in Sion hil: Publishe among all nations his noble actes and wil.

of those that be oppress,
Forgetting not th' afflicted heart,
that seketh to him for rest.

13 Haue mercie, Lord, on me poore wretch,
whose enemies stil remaine,
which from the gates of death art wonte
to raise me vp againe,
14 In Sion that I might set forthe

And that in thy Saluation, Lord,

b. iij.

my foule might still reioyce.

that they them selves preparde,
And in the net that they did set,
their owen seete fast are snarde.

for euerie man to marke:

when as ye fee the wicked man
lie trapt in his owne warke.

27 The wicked and the finful men go downe to hell for euer: and all the people of the worlde,

that wil not God remember.

28 But fure the Lord wil not forget

The pacient people neuer loke for helpe of God in vaine.

that be of worldlie might,
And let the heathen folke receive
their judgement in thy fight.

into the hartes of them,

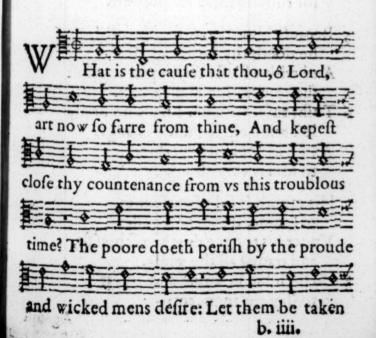
That they may know e affuredly,

they be but mortall men.

#### PSALME Y. THO. STER.

The complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which worldlie men vie, assigning the cause thereof, which was, that wicked me, being as it were drunken with world ly prospe itie, and therefore setting aparte all feare and reuerence towards God, thinke they may do all things without conaçowling. Therefore he calleth vpon God to send some remedy against these desperate euils, and at length comforteth him selfe with hope of deliuerance.

## क्षे ३६ ३६ ३६ ३६ १६



my foule might still reioyce.

that they them selves preparde, And in the net that they did set, their owen seete fast are snarde.

for euerie man to marke:

when as ye fee the wicked man

lie trapt in his owne warke.

27 The wicked and the finful men go downe to hell for euer: and all the people of the worlde, that wil not God remember.

the poore mans grief and paine:
The pacient people neuer loke
for helpe of God in vaine.

that be of worldlie might,
And let the heathen folke receive
their judgement in thy fight.

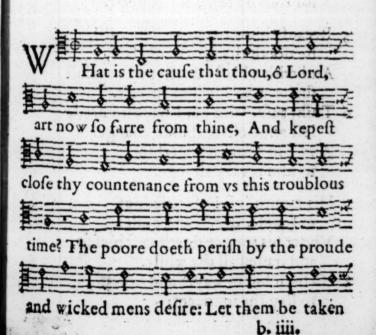
20 Lord, strike suche terrour, feare and drede, into the hartes of them, That they may know e assuredly,

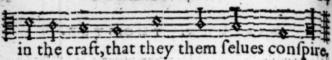
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#### PSALME X. THO. STER.

The complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which worldlie men vie, assigning the cause thereof, which was, that wicked me, being as it were drunken with world ly prospe itie, and therefore setting aparte all feare and reuerence towards God, thinke they may do all things without conaçouling. Therefore he calleth upon God to send some remedy against these desperate euils, and at length comforteth him selfe with hope of deliuerance.

## कि उर उर उर वर कि





th' vngodly doeth delite:

So doeth the wicked praise him self,
and doeth the Lord despite.

he fetteth all a parte:

Nay, nay, there is no God, faith her for thus he thinketh in heart.

he doeth thy Lawes neglect,
And with a blafte doeth puffe against
fuche as wolde him correct.

6 Tush, tush, saith he, I have no drede lest mine estate shulde change.

And why? for all aduersitie to him is very strange.

7 His mouth is ful of cursednes, of fraude, deceit and guile:
Vinder his tongue doeth mischief sit, and traueil all the while.

He lieth hid in wayes and holes, to flay the innocent:

Against

Against the poore that passe him by, his cruell eyes are bent,

9 And like a lion, priuely lieth lurking in his denne, (If he may fnare them in his nette,) to spoile poore simple men.

to And for the nones ful craftely he crowcheth downe, I fay:

II So are great heapes of poore men made by his strong power his pray.

12 Tufh, God forgetteth this, faith her therefore may I be bolde: His countenance is cast aside: he doeth it not beholde.

the poore mans hope doeth rest: List vp thine hand, forget not, Lord, the poore that be opprest.

Lord, doest not thou abhorre it,
To heare the wicked in their heartes
fay, Tush, thou carest not for it?

15 But thou feest all this wickednes, and well doest understand,

16 That friendles and poore fatherles

are left into thine hand.

27 Of wicked and malicious men then breake the power for euer, That they with their iniquitie may perish altogether.

as King and God alone:

And he wil chase the heathen folke out of his lande echone.

their prayers and request:
their heartes thou wilt confirme, vntil
thine eares to heare be prest,
To judge the poore and fatherles,

and helpe them to their right,
That they may be no more opprest
with men of worldly might.

## PSALME XI. THO. STER.

This Pfalme conteineth two partes. In the firste Dauid sheweth how harde assaultes of tentations he susteined, and in how great anguish of minde he was, when Saule did persecute him. Then next he reioyoch, that God sent him succourin his necessitiedes claring his justice, as well in gouerning the good and the wicked men, as the whole worlde.

Sing this as the 10. Pfalma

Trust in God: how dare ye then,
say thus my soule vntil,
Flee hence as fast as any soule,
and hide you in your hil?

and make their arrowes prest,

To shoute in secret and to hurt
the sound and harmles brest.

Of worldlie hope all stayes were shronke and clearly broght to noght: Alas the just and righteous man what euil hathe he wroght?

4 But he that in his temple is moste holy and moste hie, And in the heaven hathe his seate of royal maiestic.

The poore and simple mans estate considerth in his minde,

And searchesh out ful narowly the maners of mankinde,

And with a chearful countenance the righteous man wil vie: But in his heart he doeth abhorre all fuche as mischief muse,

6 And on the finners casteth snares, as thicke as any raine:

Fyre & brimstone, and whirlewindes thicke

appointed for their paine.

7 Ye se then how a righteous God doeth righteousnes embrace, And to the just and vpright man sheweth forthe his pleasant face.

#### PSALMEXII. THO. STER,

The Prophet lamenting the miserable estate of the people, and the decay of all good ordre, desireth God spedely to send succour to his children. Then comforting him selfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God observeth in keping his promises: concluding, that when all orders are most ecorrupted, then will God deliver his.

#### Sing this as the 7. Pfalme.

Helpe, Lord, for good and godly men do perishe and decay, And faith and trueth from worldlie men, is parted cleane away.

who so doeth with his neighbour talke his talke is all but vaine. For every man bethinketh how

to flatter, Ire and faine.

s But

But flattring and deceitfull lippes, and tongues that be so stout To speake proude wordes and make great the Lord sone cut them out. (bragges,

4 For they fay still, we will preuaile:
our tongues shal vs extoll:
Our tongues are ours, we ought to speake
what Lord shal vs controls?

of poore and men opprest,

Arise wil I now, saith the Lord,
and them restore to rest.

6 Gods worde is like to filuer pure, that from the earth is tried, And hathe no lesse then seven times in fyre bene purified.

7 Now fince thy promesse is to helpe.

Lord, kepe thy promesse then,

And saue vs now and euermore,

from this il kinde of men.

For now the wicked worlde is ful of mischiefs manifolde:

when vanitie with mortal men fo highly is extolde. Pauid, as it were, ouercome with fundrie and newe afflictions
fleeth to God as his onehe refuge, and so at length, being encouraged through Gods promises, he conceineth moste sure conf.dng
against the extreme horrors of death.

Sing this as the 6. pfalme.

How long wilt thou forget me, Lord?

That I never be remembred?

How long wilt thou thy vifage hide,
as though thou were offended?

2 In heart and minde how long shal I, with care tormented be?

How long eke shal my deadlie foe thus triumphe ouer me?

3 Beholde me now, my Lord, my God, and heare me fore opprest: Lighten mine eies, lest that I slepe as one by death possest,

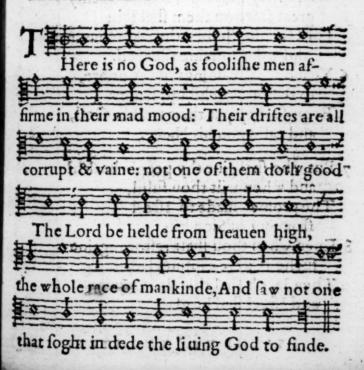
A Lest thus mine enemie say to me, Beholde, I do preuaile: Lest they also, that hate my soule, reioyce to se me quaile.

But for thy mercies and goodnes, mine hope shal never start:
In thy relief and saving health right glad shal be mine heart.
I wil geue thankes vnto the Lord,

and praises to him sing, Because he hathe harde my request, and granted my wishing:

## PSALME XIIII. THO. STER.

The describerh the peruerse nature of men, which were so growen to licentiousnes, that God was broght to vitter contempt: for the which thing although he was greatly greued, yet being per-suaded that God wolde send some present remedy, he comforteth him selfe and others.



3 They went all wide and were corrupt, and trewly there was none, That in the worlde did any good,

I fay, there was not one.

4 Is all their judgement so farre loste, that all worke mischief still.

Eating my people euen as bread, not one to seke Gods wil?

5 when they thus rage, then suddenly great feare on them shal fall:

For God doeth love the righteous men and wil mainteine them all.

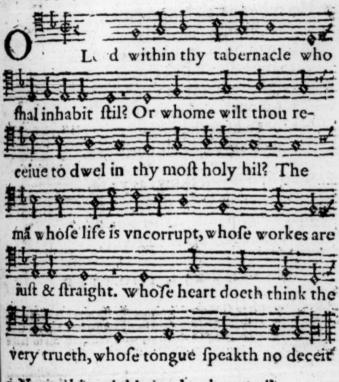
6 Ye mocke the doings of the poore, to their reproche and shame: Because they put their trust in God, and call vpon his Name.

from out of Sion hil;

8 Euen when thou shalt restore againe
luche as were captines lad:
Then lacob shal therein rejoyce,
and Israel shal be glad.

3

This plalme teachesh on what condition God did chuse the lewes for his peculiare people, and wherefore he placed his temple amongs them, which was to the intent, that they by living vprightly and godly, might witnes that they were his special and holy people.



in body, goods or name:

Nor willingly doeth heare false tales,

which might empere the same:

Fhat in his heart regardeth not

malicious wicked men:
But those that love and feare the Lord,
he maketh muche of them.

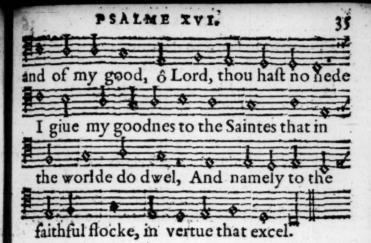
- that kepeth faithfully:

  Althogh he make his couenant for that he doeth lose thereby:
- 6 That putteth not to vsurie his money and his coyne:
  Ne for to hurt the innocent doeth brybe or els purloyne.
- 7 who so doth all things as ye se, that here is to be done, Shal neuer perish in this worlde, nor in the worlde to come.

### PSALME XVI. THO. STER

David prayeth to God for succor, not for his workes, but for his faiths sake, protesting that he hateth all idolatrie, taking God onely for his comforte and felicitie, who suffereth his to lack nothing.





They shal heape forowes on their heades which runne as they were mad,
To offer to the Idole Gods:
alas, it is to bad.
As for their bloodie sacrifice,
and offerings of that forte,
I wil not touche, nor yet thereof.

f For why? the Lord the portion is of mine inheritance:

my lippes shall make reporte.

Andthou art he that doest mainteine my rent, my lot, my chance.

The place wherein my lot did fall, in bewtie did excel:

Mine heritage ressignde to me doeth please me wonderous wel.

c. ij.

7 I thanke the Lord that caused me to understand the right: For by his meanes my secret thoghts do teache me euery night.

8 I set the Lord still in my sight, and trust him ouer all: For he doeth stand on my right hand,

therefore I shal not fall.

y wherefore mine heart and tongue also do bothe reioyce together: My flesh and bodie rest in hope, when I this thing consider.

for, Lord, thou louest me)

Nor yet wilt give thine holie one
corruption for to se:

for all treasures and store

Of perfect ioy are in thy face,
and power for euermore.

## PSALME XVII THO. STER.

Heare he complaineth to God of the cruel pride ad arrogancie of aul and the rest of his enemis, who thus raged without any cause given on his parte: therefore he desireth God to reaeng his innocencie, and deliver him. This plasme ought disjection be neved of suche as receive evil for weldoing.

# Sing this as the 16. pfalme.

O Lord, give eare to my just cause:
attend when I complaine,
And heare the prayer that I put forthe
with lippes that do not faine,

2 And let the judgement of my cause procede alway from thee:

And let thine eyes beholde and cleare this my fimplicitie.

3 Thou hast wel tried me in the night, and yet couldst nothing finde That I have spoken with my tongue, that was not in my minde.

4 As from the workes of wicked men and paths peruerse and ill, For love of thy most holie worde I have refrained stil.

fray me, Lord, and preserve,

That from the way, wherein I walke,

my steppes may neuer swerue.

For I do cal to thee, ô Lord. furely thou wilt me aide:

Then heare my prayer and weigh right well the words that I have faid.

C. 111.

7 Oh, thou the Sauiour of all them that put their trust in thee,

Declare thy strength on them that spurme

against thy maiestie

8 Oh, kepe me, Lord, as thou woldst kepe the apple of thine eye, and under couert of thy wings

defend me fecretly.

From wicked men that trouble me, and daily me annoye:

And from my foes that go about, my foule for to destroye.

which wallow in their wordlie welth, fo ful and eke fo fat,

That in their pride thay do not spare to speake, they care not what.

They lie in wayt, where we shuld passe, with crast me to confound,,

And musing mischief in their mindes to cast me to the ground:

that wold his pray embrace:
Or lurking, like a lions whelpe,
within fome fecret place.

13 VpLord, with hafte preuent my foe,

and cast him at thy sete:

Saue thou my soule from the il man,
and with thy sworde him smyte.

14 Deliuer me, Lord, by thy power,
out of these tyrants hands,
which now so long tyme reigned haue,
and kept vs in their bands.

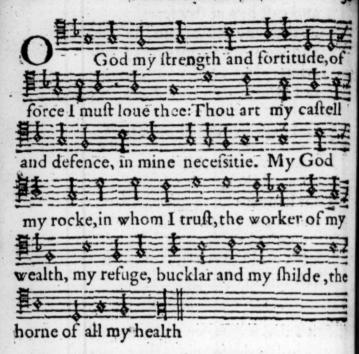
I meane from worldlie men to whome all worldlie goods are rife:
That have no hope nor parte of ioye, but in this prefent lyfe.
Thou of thy store their bellies filste with pleasures to their minde:
Their children have ynough, and leave to theirs the rest behinde.

beholde thy gracious face:
So when I wake, I shalbe ful
with thine image and grace,

#### PSALME XVIII. THO. STER.

This Pfalme is the first beginning of his gratulations, and thankesgiving in the entring into his kingdome, wherin he extolleth and praiseth most highly the meruelous mercies ad grace of God, who hathe thus preserved and desended him. Also he settle forthe the image of Christs kingdome, that he faithful may be assured that Christs shadows conquere and overcome by the vnspeakeable power of his Father, though all the whole worlde shulde strive there against.

THE



when I fing laude vnto the Lord, moste worthie to be seruede: Then from my foes I am right sure that I shalbe preserved.

4 The panges of death did compasse me and bound me euerie where:

The flowing waves of wickednes did put me in great feare:

The flie and futtle fnares of hell were rounde about me fet: And for my death there was preparde.

a deadly trapping net.

6 I thus befet with paine and grief, did pray to God for grace:

And he forthwith did heare my plaint, out of his holy place.

7 Suche is his power that in his wrath he made the earth to quake: Yea, the foundation of the mont of Basan for to shake.

8 And from his nottrels came a fmoke when kindled was his ire:

And from his mouth came kindled coales

of hote confuming fire.

9 The Lord descended from aboue, and bound the heavens hie: And vnderneath his fete he cast, the darcknesse of the skye.

ful royally he rode:
And on the wings of all the winds

And on the wings of all the winds came flying all abrode.

And lyke a denne moste darke he made, his denne and secret place: with waters black and ayrie cloudes, enuironed he was. These first dartes and thunderboltes, disperse them here and there:

And with his often lighteninges, he putteth them in great seare

14 Lord at thy wrath and threatenings, and at thy chyding cheare

The spring and the fondations, of all the world appeare.

Is And from aboue the Lorde fent downe to teache me from belowe:

And plakt me out of waters great, that wolde me ouer flowe.

If And me deliuered from my foes, that wolde have made me thrall:

Yea, from suche foes as were to strong, for me to deale with all.

in tyme of my great grief
But yet the Lord was my defence,
my fuccour and relief.

18 He broght me forthe in open place,

whereas

whereas I might be free:
And kept me fafe because he had
a fauour vnto me.

fo did he me regarde:
And to the cleanes of my handes
he gaue me my reward.
20 For that I walked in his wayes
and in his paths haue trod:

And have not wavered wickedly against my Lord my God.

to his Law and decre:
His statutes and commandements,
I cast not out fro me.

appeard before his face:

And did refraine from wickednes,
and finne in any cafe.

as I have done aright:
And to the cleanes of my handes,
appearing in his fight

24 Thou wiltwith him that holy is, be holy Lord also
Andwith the good and vertuous men, right vertuously wilt do.

25 And to the louing and elect, thy loue thou wilt referue:

And thou wilt vie the wicked men, as wicked men deserue:

26 For thou doest faue the simple folke: in trouble when they lye:

And doest bring do wne the countenance of them that loke ful hie.

27 The Lord wil light my candle fo, That it shal shine ful bright: The Lord my God wil mak also, my darknes to be light.

28 For by thy helpe ane Hoste of men, discomfite (Lord) I shal:

By thee I scale and ouerleape, the strength of any wal.

29 Vnspotted are the wayes of God, his worde is furely tried: He is a sure defence to suche, as in his faith abyde.

30 For who is God? except the Lord for other there is none:

Or els who is omnipotent, fauing grad alone?

31 The at girdeth me with ftre

is he that I did meane That all the wayes wherein I walkt,

did euermote kepe cleane.

32 That made my fete even lyke the hartes, in swiftnes of my pace: And for my suretie brought me forthe,

into an open place.

33 He did in ordor put my handes, to battel and to fight: To break in fonder barrs of braffe, he gave mine armes the might.

34 Thou reachest me my sauing health, Thy right hand is my tower:

Thy loue and familiaritie.

doeth stil increase my power.

35 And vnder me thou makest plaine, the way where I shulde walke: So that my fete shall neuer slip, Nor stumble at a balke.

36 And fearfely 1 pursue and take my foes that me anoyed:

And from the field do not returne, til they be all destroyed.

37 So I suppresse and wound my foes, that they can rise no more: For at my fete they fall downe flat, I strike them all so fore.

38 For thou doest girde me with thy strength, to warre in suche a wife:

That they be all scatted abrode, that vp against me rise.

my mortall enemies yoke:

And all my foes thou doest decide.

in funder with thy stroke.

They cald for helpe, but none wold heare nor yet give them relief:

Yea to the Lord they called for helpe, yet heard he not their grief.

And still like dust before the winde, I drive them under fete:

And tread them downe like filthy clay, that Iyeth in the Itreat

42 Thou kepst me from seditious folke, that stil in strife be led:

And thou doest of the heathen folke, appoint me to be head.

And at the firste obey my worde,

where as my mine owen wil swerue.

44 I shalbe ircksome to mine owen,

They wil not fe my light: But wander wide out of the ways and hide them out of fight.

# But bleffed be the living Lord, moste worthy of all praise: That is my rocke and saving health, praysed be he alwayes.

46 For God it is that gaue me power, reuenged for to be:
And with his onely worde subdued,

the people vnto me.

47 And from my foe me deliuered, and fet me hier then those: That crewel and vngodly were, and vp against me rose. 48 And for this cause, & Lord my God, to the giue thankes I shall: And sing out praises to thy Name,

49 That gauest great prosperitie, vnto the King I say:
To Dauid thy annoynted King, and to his sede for aye.

among the Gentils all.

To the intent he might move the faithful to a deeper confidention of Gods glory, he setteen before their eyes the most exquisite workemanship of the heavens, with their proportion and and ornaments. And afterward calleth them to the law, when God hith reueled himselfe more similarly to his chosen people. The which peculyar grace by commending the law, he settent furth more at large, and in the end he conclude th with a prayer.



3 There is no language tongue or speache, where their sound is not heard
4 In all the earth and coastes therefy

In them the Lord made for the funne a place of great renome: who like a bridegrome ready trimde doeth from his chamber come.

And as a valiant champion,
who for to get a price,
with ioye doeth haste to take in hand
some noble enterprise.

he compaffeth about:
Nothing can hide it from his heat,
but he wil finde it out.

7 How perfect is the Law of God, how is his covenant fure, Converting foules, and making wife the fimple and obscure.

8 Iust are the Lords commandements, and glade bothe heart and minde: His precept pure and giueth light to eyes that be ful blinde.

The feare of God is excellent, and doeth indure for euer: The judgements of the Lord are true, and righteous altogether,

d. j.

then fined golde, I fay:

The honie and the honie combe,

are not so swete as thay.

to have God in regarde:

And in performance of the same
there shalbe great rewarde.

12 But, Lord, what earthly man doeth knows,

Then clense my foule from secret sinnes, which are in me moste rife.

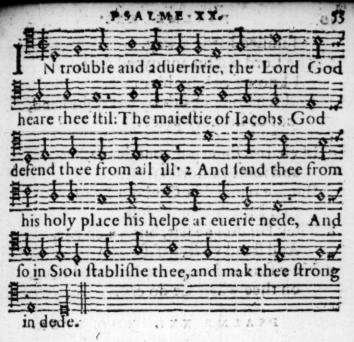
13 And kepe me that presumptuous sinnes preuaile not ouer me:

And then shal I be innocent, and great offences flee.

14Accept my mouth and eke mine heart, my words and thoghts echone: For my redemer and my strength, ô Lord, thou art alone.

## PSALME XX. THO. STER.

A prayer of the people vnto God, that it wolde pleafe him theare their King, ad receive his facrifice, which he offred before he went to battel against the Ammonites, declaring how that heath in put their trust in horses and chariots, but they trust on in the Name of the Lord their God: wherefore the other shall butthe Lord wil saue the King and his people,



Remembring wel the facrifice, that now to him is done: And so receive right thankfully thy brunt offrings echone.

4 According to thine hartes defire the Lord graunt vnto thee And all thy counfel and deuise, full wel performe may he.

we shall rejoyce when thou vs fauelt, and our banners display, Vnto the Lord, which thy requestes d. ij. fulfilled hathe alway.

6 The Lord wil his annoyted faue,
I knowe wel, by his grace,
And fend him health by his right hand,
out of his holy place.

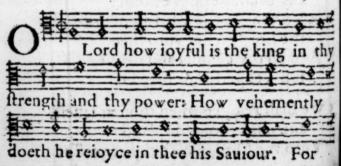
7 In charets some put confidence, and some in horses trust: But we remember God our Lord, that kepeth promise iust.

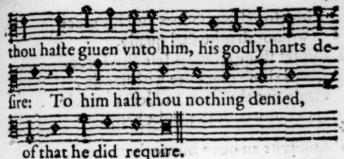
8 They fall downe flat, but we do rife, And stand up steadfastly:

9 Now faue and helpe vs, Lord and King, on thee when we do cry.

#### PSALME XXI. THO. STER.

The Dauid in the person of the people praised God for the victorit which he gaue them against the Sirians and Ammonites, 2. Sqm. to. 11. wherein he had the riche crowne of the King of Ammon set ypon his head. 2. Sam. 12. and was indued with the manifold blessings of God, and contrari wise his enemies destroyed.





3 Thou didst preuent him with thy giftes, and blessings manifolde, And thou haste set upon his head a crowne of perfect golde. 4 And when he asked life of thee,

To haue long life, yea, suche a life, as euer shulde indure.

foreat is his glorie by thyne helpe, thy benefite and aide: Great worship and great honour bothe, thou haste vpon him laide.

6 Thou wilt give him felicitie, that never shal decay: And with thy chearful countenance, wilt comforte him alway.

7 For why? the King doeth strongly truste in God for to preuaile:

Therefore his goodnes and his grace

wil not that he shal quaile.

8 But let thine enemies fele thy force, and those that thee withstand: Finde out thy foes, and let them fele the power of thy right hand.

o And lyke an oven burne them Lord, and in fyrie flame and fume.

Thine anger shal destroy them all, and fyre shal them consume.

10 And thou wilt roote out of the earth their frute that shulde increase: And from the nomber of thy folke

their cede shal end and cease.

II For why? muche mischief did they muse, against thine holy Name.

Yet . hey faile and had no power, for to performe the fame.

22 But as a marke thou shalt them fet, in a moste open place:

And charge thy bowlfrings readely against thine enemies face.

23 Be thou exalted, Lord, therefore in thy strength euerie houre. So fhall we fing right folemnly,

# praising thy might and power.

#### PSALME XXII. THO. STER.

David complaymeth him felfe to be brought into fuehe extremiteis, that he is lyke a man despetate and patt all hope, after declareth whereof he recouereth him felfe from the bottomleffe pi of temtations. And vader his owne persone he fetteth forthe the figure of Chrift, whome he did forefe in the spirit of Prophecie. So this Pfalme afeter two fortes, doeth declare, that prophery of Efay: he was taken forthe of prifon and inverment.

Sing this as the 21. 10 311 12 W ST

God my God, wherefore doest thou, forfake me vtterly? And helpest not when I do make, my great complaint and cry.

2 To thee my God euen all day long, I do bothe cry and call:

I cease not all the nightes and yet, thou hearest not at all.

3 Euen thou that in thy fanctuary, and holy place doeft dwel: Thou art the comforte and the ioye, and glorie of Ifrael.

4 And he in whom our fathers olde, had all their hope for euer:

And when they put their trust in thee, thou didit them ave deliuer.

5 They were deliuered euer, when they called on thy Name: And for the faith they had in thee, d. iiij.

they were not put to shame.

More like then any man:

An outcast whome the people scorne,
with all the spite they can.

7 All me dispise as they beholde, me walking on the way: They girne, they mow, they nod their heads and in this wise they say.

8 This man did glorie in the Lord, his fauour and his love: Let him redeme and helpe him now, his power if he will proue.

y Euen from my mothers wombe ô Lord,
to take me thou wast prest:
Thou didste preserue me still in hope,
while I did sucke her brest.
To I was committed from my birth,
with thee to haue abode:
Since I was in my mothers wombe
thou hast bene aye my God.

in this my present grief:
Since I have none to be my helpe,
my succour and relief.

that be full strong of head.

Yes bulles so fat as though they had, in Basan fielde bene fed.

13 They gape vpon me gredely,
as thogh they wolde me flaye:
Muche like a Lyon roaring out,
and ramping for his praye,
14 But I drop downe like water shed,
my ioyntes in sunder break:
My hart doeth in my body melt,
like wax against the heat.

y And like a potshard drieth my strength my tongue it cleaueth fast: Vnto my lawes, and I am brought, to dust of death at last to And many dogges do compasse me, and wicked counsel eke: Conspire against me cursedly, they pearse my handes and fete.

17 I was tormented fo that I,
might all my bones have tolde:
Yet stil vpon me they do loke,
and still they me beholde.
18 My garmentes they decided eke,
in partes among them all:

And for my coate they did cast lottes, to whome it might befall.

fro me at my great nede:

But rather fith thou art my french

But rather fith, thou art my strength, to helpe me (lord) make spead.

by thy might and thy power.

And kepe my foule thy darling deare,

from dogges that wolde deuoure.

21 And from the Lyons mouth that wolde, me all in funder shiner.

And from the hornes of vnicornes, Lord fafely me deliuer.

32 And I shall to my brethren all, thy maiestic record:

And in thy Church shal praise the Name of thee, the liuing Lord.

23 All ye that feare the Lord him praise exalt him Iacobs fede:

And thou ô house of Israel looke thou him feare and drede.

he tourneth not away:

His countenance, when they do call,

but

but graunteth to their cry.

25 Among thy flocke that feare the Lord, I will therfore proclayine:

Thy praise and kepe my promise made for setting forthe thy Name.

26 The poore shal eat and be suffised, and those that do their deuer:

To knowe the Lord, shal praise his Name their hartes shall line for euer.

27 All coastes of earth shal praise the Lord, and turne to him for grace: The heathen folke shal worship him

before his bleffed face.

28 The Kingdome of the Heathen folke, the Lord shall have therefore: And he shalbe their governour and King for evermore.

29 The riche men of his godly giftes, fhal fede and tafte also:

And in his presence worship him, and bow their knees full lowe.

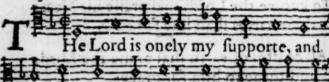
30 And all that shal go do whe to duste of lyse by him muste taste:

My fede shal ferue and praise his Name, while any worlde shal laste.

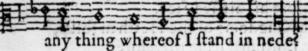
31 My fede shall plainly shew to them, that shalbe borne hereafter: His instice and his righteousnes. and all his workes of wonder.

#### PSALME XXIII. THO. STER.

Because the Prophet had proved the great mereies of God at diuers times, and in sundrie-maners, he gathereth a certaine assurance, fully persuading him self that God wil continue the vene same goodnes towardes him for ever.



he that doeth me fede: How can I then lack



2 He doeth me folde in cottes moste safe, the tender grasse saft by:

And after driueth me to the streames, which runne moste pleasantly.

3 And when I fele my felf nere lofte.

Then doeth he me home take,

Conducting me in his right paths,
euen for his owne names fake.

4 And thogh I were even at deaths dore, yet wolde I feare none il: For why thy rodde and shepherds croke, I am conforted still.
Thou haste my Table richely deckt,
in despite of my foe:
Thou haste mine head with baume refresht,
my cuppe doeth oversloe.

And finally while breth doeth laft, thy grace shal me defende: And in the house of God will I my life for euer spende.

# PSALME XXIIII. I. C.

Afbeit the Lord God hathe made and governeth all the worlde, yet towardes his chosen people his gracious goodnes doeth most aboundantly appeare: in that among them he will have his dwelling place, which though it was appointed among the children of Abraham, yet onely they do enter aright into this Sanctuarie, which are the true worshippers of God, purged from the sinful sylth of this world. Finally he magnifieth gods grace for the building of the Temple, to the end he might stirre vp all the Faithful to the true service of God.

Sing this as the 15. Pfalme.

To God the earth doeth appertayne,
with all things great and small
The worlde also is his demayne
with the indwellers all.
For he hathe founded it ful faste,
about the falt sea strand:
And stablisht it t' abide and laste
And on the floods to stand.

3 Now who is he that shal vp go, into Gods holy hil

And in his holy place also who shal continue stil.

The ma whose hands no wrong hath wroght whose heart is pure and near:

whose minde for vanitie not foght nor sworne hathe with deceit.

He that is suche the Lord wil send his blessings him vpon,

And righteousnes unto him lende shal God his Saluation.

of those which search for thee: Of them ô Lord that thy face seke

who true Isralites be.

7 Exalt your heades ye Gates on hie, ye doores that last for aye Be lift: so the King of glorie, shal through you make his waye.

8 who is this King so glorious?
the strong and mightie Lord,
Euen he that is victorious
in battels tride by sword.

9 Exalt your heads ye Goates on hie, ye doores that last for aye:

Be lifte: so the King of glorie shal through you make his waye.

of who

the Lord of Holtes moste hie, Euen he is King and shalbe ayer of euerlasting glorie.

#### PSALME XXV. THO. STER.

The Prophet, touched with the confideration of his finnes, and also greued with the cruell malice of his enemies, prayeth to God moste feruently to have his finnes forgiven, especially, such as he had committed in his youth. He beginneth enerie verse according to the Ebrewe letters, ii. or iii. except.

Lift mine heart to thee, my God &

guide most iust: Now suffer me to take no

guide most fuit: Now fuffer me to take no

shame: for in thee do I trust. Let not my foes

reioyce, nor make a scorne of me, And let the

not be ouerthrowe that put their trust in thee.
But shame shall them befall,

which harme them wrongfully:

3 Therefore thy paths and thy right wayes vnto me Lord descry.

4 Direct me in thy trueth, and teach me, I thee pray. Thou art my God and Saujour. on thee I waite alway.

Thy mercies manyfolde,
I pray thee, Lord, remember,
And eke thy pitte plentifulls
for they have bene for euer.

& Remember not the fautes and frailtie of my youth: Remember not how ignorant I have bene of thy trueth.

Nor after my deserts
let me thy mercie finde:
But of thyne owne benignitie,
Lord, haue me in thy minde.

7 His mercie is ful swete, his trueth a perfect guide: Therefore the Lord will sinners teache, and suche as go aside.

8 The humble he will teache,

his precepts for to kepe:
He will direct in all his wayes
the lowly and the meke.
9 For all the wayes of God

are trueth and mercie bothe,
To them that kepe his Testament
the wirnes of his trothe.

ô Lord I thee intreat,
To graunt me pardone for my finne:
for it is wondrous great.

the Lord doth him direct,
To lead his lyfe in fuche a way,
as he doth best accept.

in goodnes dwell and stand:
His sede and his posteritie,
inherite shal the Land.

All those that feare the Lord,
knowe his secret intent:
And vnto them he doth declare,
his wil and Testament.

to him I wil aduance,
That plukt my fete out of the fnare,
of finne and ignorance.:
If with mercy me beholde
to thee I make my mone:
For I am poore and defolate,
and confortles alone.

c. 1.

The troubles of min e heart

are multiply de in dede. Bring me out of this miserie, necessitie and nede.

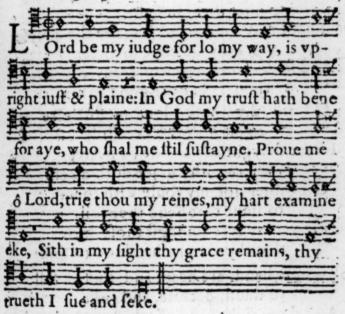
27 Beholde my pouertie, mine anguishe and my paine: Remit my sinne and mine offense, and make me cleane againe.

18 O Lord, beholde my foes,
how they do still increase,
Pursuing me with deadly hate,
that faine wolde liue in peace.
19 Preserue and kepe my soule,
and eke deliuer me
And let me not be ouerthrowen,
because I trust in thee.

Deliuer Lord thy folke,
and fend them fome relief
(I meane thy chosen Israel)
from all their paine and grief.

PSALME XXVI. I. H.

Dauid oppressed with many injuries, findinge no helpe in the worlde, calleth for aide from God: and assured of his integritationard Saule, desireth God to be his judge, and to defend his innocencie. Finally he maketh mencion of his sacrifice, which he will offer for his deliuerance, and desireth to be in the companie of the faithfull in the Congregation of God, whence he was banished by Saul, promising integritie of lyse, and open prayses and thankesgeuing.



4 I had no will to haunt or vie,
with men whose workes are vaine:
The company I did resuse,
of the deceitfull traine.
5 I muche abhorde the wicked sorte
their dedes did I resuse.

e. ij.

To them wolde I not once refort which hurtfull things deuise

6 My handes I wash and do procede, in workes that are vpright Then to thyne Altar I make spede, to offer there in sight,

7 That I may speake and preache the prayse that doth belonge to thee:

And so declare howe wondrous wayes, thou haste bene good to me.

8 O Lord, thy house I loue moste deare to me it dothe excell:

I have delyght and wolde be neare, where as thy grace doth dwell.

oh gather not my foule with them
to finne that bend their wil
Nor yet my lyfe amongst those men
that thyrste muche blood to spill.

of fraud, deceate, and guile

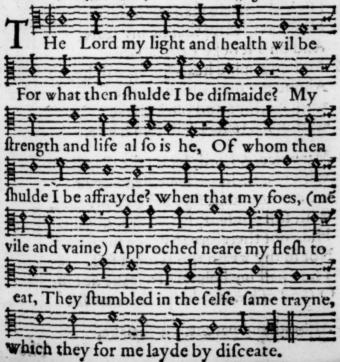
And there right hande for bribes doth pul and pluck with wrench and wyle.

my tyme and dayes to ferue
Haue mercie Lorde and me defende.
fo that I do not fwerue.

12 My foote is stayed gainst all assayes, it standeth wel and right: Therefore ô God thee wil I praise: in all the peoples sight.

### PSALME XXVII. W. Ke.

David maketh this Pfalme, being delivered from great perils, as appeareth by the prayles and thankef geuing annexed, wherein we may fe the costant faith of David against the assats of all his enemies, and also the end wherefore he desireth to live and to be delivered, onely to worship God in his Congregation.



3 Against me thogh there pitcht an hoste, Mine heart from seare yet farre it is, Thogh warres be raised with great boaste, Yet wil I surely trust in this.

4 One thing I have the Lord befoght, That I may in his house still dwell, To se his beautie passing thought, His Temple eke which doth excell.

For in the time of troubles great, His Tabernacle shall me hide: His secret tentes shal be my seate, And on a Rocke I shall abide.

And now mine head lift vp will he,
Aboue my foes which worke fuche fraude;
with facrifice, and offring free
within his tents I will him laude.

7 My voice, & Lord, let it take place: with mercie heare me when I crye,

8 when thou didst say, Seke ye my face, with full consent, Lo, heare, quod I.

Nor in thy wrath thy feruant spil.

Thou hast me helpt: then leave not so,
O God of health: helpe thou me stil

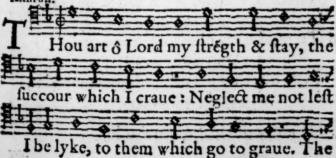
to Althogh my parents me forfake,

The Lord yet will me rayse and stay:
My foes set snares me in to take,
But, Lord, lead me in the right way.
Vnto mine addersaries luste,
Lord give me not in any wise,
For wirnes false with wordes vniuste
They seke against me to devise.

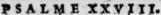
II I shulde wax faint and fore dismaide,
But that I did beleue to se,
Gods goodnes in that land displayde,
where as his faithfull servantes be.
Hope in the Lord, and be thou strong:
He comforte wil thine heart in dede.
Trust in the Lord, and thinke not long:
Forhe will surely come with spede.

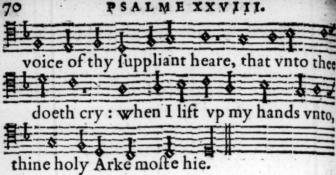
PSALME XXVIII. THO. STER.

Being in great feare and pensivenes to se God dishonored by the wicked men, he desireth to be rid of them, and cryeth for vegeance against them: and at length affureth him selfe that God hath heard his prayer: vnto whose tuicion he commendeth all the faithfull.



C. 1111





- 3 Repute not me among the forte of wicked and peruert, That speake right faire vnto their friends, and thinke ful il in heart.
- 4 According to their handy worke, as they deferue in dede, And after their inuencions, let them receive their mede.
- 5 For they regarde nothing Gods workes, his Lawe, ne yet his lore: Therefore wil he them and their fede, deltroy for euermore.
- 6 To render thankes vnto the Lord, how great a cause haue I, My voice, my prayer, and my complaint, that hearde fo willingly.
- 7. He is my shield and fortitude,

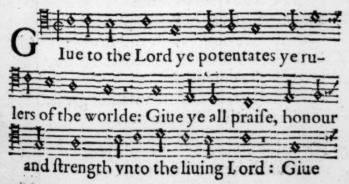
my buckler in distresse, Mine hope, mine helpe, mine hearts relief: my song shall him confesse.

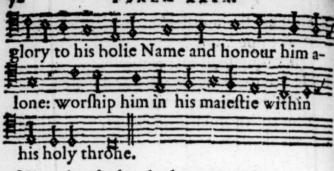
8 He is our strength and our defence our enemies to resist: The health and the saluacion, of his elect by Christ.

9 Thy people and thine heritage, Lord, blesse, guide and preserve: Increase them, Lord, and rule their hearts, that they may neuer swerue.

#### PSALME XXIX. THO. STER.

An exellent plalme, wherein the prophet exhorteth the very princes and rulers of the worlde (which otherwise for the most e part thinke there is no God) at the least to feare him for the thunders and tempestes, for feare whereof all creatures tremble. And thogh thereby God threatneth sinners, yet is he alwayes mercyfull to his, and moueth them therby to praise his Name.





3 His voice doth rule the waters all, euen as him felfe doth please: He doth prepare the thunder clappes, and gouerneth all the seas.

4 The voice of God is of great force, and wondrous excellent: It is moste mightie in essect, and muche magnificent.

5 The voyce of God doth rent and breake, the Cedre trees fo long: The Cedre trees of Libanus, which are moste high and strong:

6 And maketh them leape like as a calfe, or els the vnicorne:

Not onely trees but mountaines great, whereon the trees are borne.

7 His voice divideth flames of fyre,
and shakthe the wildernes:

8 It maketh the desert quake for feare, that called is Cades.

o It maketh the hindes for feare to calue, and maketh the couert plaine. Then in his temple every man

Then in his temple every man his glorie doth proclaime.

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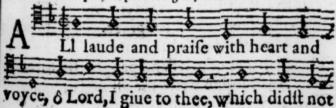
ruling the raging fea:
So shal he reigne as Lord and King
for euer and for aye.

It The Lord will give his people power in vertue to increase:

The Lord will bleffe his chosen folke with euerlasting peace.

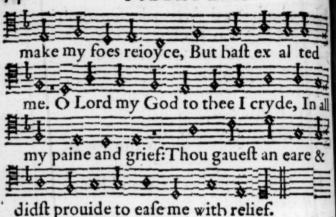
## PSALME XXX. I. H.

I when Dauid shulde have dedicated his house to the Lord: he self so extreme sicke, that he was without all hope of lyse, and therefore after his recoverie, he rendreth thankes to God, exhorting others to the lyke, and learne by his example, that God is rather mency sull then source and rigorous towardes his children, ad also that the fall from prosperitie to adversitie is sudden. This done, hereturneth to prayer, promising to praise God for ever.





#### PSALME XXX.



3 Of thy good wil thou hafte calde backe, my foule from hel to faue:

Thou didst reviue, when strength did lacke and keptst me from the grave.

4 Sing praise, ye Saintes, that proue and see, the goodnes of the Lord:
In memorie of his maiestie,

Reioyce with one accord.

for why? his anger but a space
doth last and slake againe:
But in his fauour and his grace,
Alwayes doeth life remaine.
Thogh gripes of grief and panges ful sore
Shall lodge with me all night,

. The Lord to ioy shall vs restore,

Before

Before the day be light.

6 when I enioyed the worlde at will,
Thus wolde I boaste and say,
Tush, I am sure to feele none il:
This welth shall not decay.
7 For thou ô Lord, of thy good grace
Hadst sent me strength and aide:
But when thou turnedst away thy sace,

My mynde was fore difmaide.

8 wherefore againe yet did I crye
To thee, ô Lord of might:

My God with plaintes I did apply, And prayde bothe day and night.

what gaine is in my blood, faid I,
If death destroy my dayes?
Doeth dust declare thy maiestie,

Or yet thy trueth doeth praise?

O Lord, I thee defire:

Do not this simple soule forsake, Of helpe I thee require.

Then didst thou turne my grief and wo'
Vnto a chearfull voice:

The murning weed thou tokest me fro, and madest me to reioyce.

ra wherefore my foule vnceffantly Shall fing vnto thee praise: My Lord, my God, to thee will I Giue laude and thankes alwayes.

## PSALMEXXXI. I. H.

David delivered from fome great dager, first rehearsed what me ditaion he had by the power of faith, whe death was beforehin eies, his enemie being ready to take him. Then he affirmeth that the famour of god is alwayes ready to those that feate him Finally he exhorteth all the faithfull to trust in God and to love him, because he preserueth and strengtheneth them, as they may fe by his exemple. Sing this as the 18. pfalme.

OLord I put my trust in thee, Let nothing worke me shame, As thou art juste deliver me And fet me quyte frome blame.

2 Heare me (O Lord) and that anone: to helpe me make good spede, Be thou my rocke, and house of stone, My fence in tyme of nede.

3 For why as stones thy strength is tride Thou art my fort and towre: For thy names fake be thou my guyde, And leade me in thy power,

4 Pluke forthe my feete, & breake the fnare, whiche they for me haue layde:

Thou

Thou art my ffrength, and all my care, is in thy might and ayde.

f Into thy handes Lord I commit,
My spirit which is thy dewe
For why, thou hast redemed it,
O Lord thou God moste trewe

6 I hate suche solke as will not part,
From things to be abhorde:
when they on trisses set their heart,
my trust is in the Lorde.

me his neth him love

ď

7 For I wil in thy mercy ioy,
I fee it doth excell:
Thou feeft when oght wolde me annoye,
And knowest my soule full well:

That wolde me ouercharge,
But thou hast set me out of bande,
To walke abrode at large.

of Great grief (& Lord) doth me affaile,
fome pitie on me take:
Mine eyes wax dime, my might doth fayle,
my wombe for woe doth ake,
to My lyfe is worne with grief and paine,

my yeares are gone and past: MY strength is gone and through disdaine Shall fing vnto thee praife:
My Lord, my God, to thee will I
Giue laude and thankes alwayes.

## PSALME XXXI. I. H.

Dauid deliuered from some great dager, first rehearsed what me ditaion he had by the power of faith, who death was beforehin eies, his enemic being ready to take him. Then he affirmed that the famour of god is alwayes ready to those that feate him Finally he exhortesh all the faithfull to trust in God and to love him, because he preserveth and strengtheneth them, as they may see by his exemple.

Sing this as the 18. psalme.

OLord I put my trust in thee,

Let nothing worke me shame,

As thou art iuste deliuer me

And set me quyte frome blame.

2 Heare me (O Lord) and that anone: to helpe me make good spede, Be thou my rocke, and house of stone, My fence in tyme of nede.

Thou art my fort and towre:

For thy names fake be thou my guyde,

And leade me in thy power,

4 Pluke forthe my feete, & breake the fnare, whiche they for me haue layde:

Thou

Thou art my ftrength, and all my care, is in thy might and ayde.

My spirit which is thy dewe
For why, thou hast redemed it,
O Lord thou God moste trewe
6 I hate suche solke as will not part,
From things to be abhorde:
when they on trisses set their heart,

when they on trifles fet their heart my trust is in the Lorde.

I fee it doth excell:
Thou feeft when oght wolde me annoye,
And knowest my soule full well:

That wolde me ouercharge,
But thou hast set me out of bande,
To walke abrode at large.

of Great grief (& Lord) doth me assaile,
fome pitie on me take:
Mine eyes wax dime, my might doth fayle,
my wombe for woe doth ake,
My lyfe is worne with grief and paine,
my yeares are gone and past:

MY strength is gone and through disdaine

my bones corrupt and wafte.

my friendes are all difmaide:
My nighbours and my kynfinen borne
to fee me are affray de.

12 As men once dead are out of minde,
fo am I now forgot:
As fmall effect in me they finde

As fmall effect in me they finde, as in a broken pot.

their threates my minde did frayer.
How they conspired and went about,
to take my lyfe away.

14 But (Lord) I truste in thee for ayde, not to be ouer trod:

For I confesse and still have said, thou art my Lord and God.

O Lord, is in thy hand:

Defend me from the wrathfull rage, of them that me withstand.

16 To me thy feruant (Lord) expresse, and shew thy ioyful face:

And faue me Lord for thy goodnes, thy mercy and thy grace.

17 Lord

Lord let me not be put to blame, for that on thee I call:

But let the wicked beare their shame and in the graue to fall.

is OLord make dume, their lippes outright which are addict to lies:

And cruelly with pryde and spite, against the iust deuise.

19 Oh, how great good hast thou in store laide vp, and done for them:

That feare and trust in thee, before the Sonnes of mortall men.

from all proude bragges and wrongs, within thy place thou dost them hyde from all the stryfe of tongues.

on me his grace so farre:

Me to defend with watche and warde,

as in a towne of warre.

22 Though in mine hafte and grief faid I, lo, fe, I am reject:

Yet Lord on thee when I did crye, my plaint thou didft accept.

3 Ye Saintes, loue ye the Lord, I fay,

the faithfull he doth guide: And to the proude he will repay, according to their pride.

24 Be strong and God shall stay your heart, be bolde and have a lust: For sure the Lord will take your part, Sith ye on him do trust.

### PSALME XXXII. THO. STER.

T David punished with grieuous siekenes for his sinnes, countries them happy, to whom God doth not impute their transgressions and after that he had confessed his sinnes and obteined pardom, he exhortesth the wicked me to live godly, & the good to reion

Sing this as the 29. Pfalme.

The man is bleft, whose wickednes, the Lord hath cleane remitted: And he whose sinne and wretchednes, is bide and also couered.

2 And bleft is he to whom the Lord, imputeth not his finne:

which in his heart hathe hid no guile, nor fraude is found therein.

3 For whiles that I kept close my sinne, my filence and constraint, My bones did weare and waste away, with daylie mone and plaint. For night and day thyne hand on me, fo grieuous was and fmert,

That all my blood and humors moists to drynes did conuert.

I did therefore confesse my faute, and all my sinnes discouer: Then thou, ô Lord, didst me forgiue, and all my sinnes passe ouer.

6 The humble man shall pray therefore, and seke thee in due time:

So that the floodes of waters great, shall have no power on him.

7 When trouble and aduersitie, do compasse me about, Thou art my refuge and my ioye, and thou doest ridde me out.

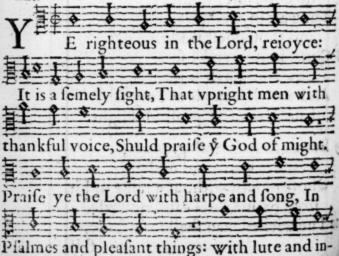
8 Come hither, and I shall thee teache, how thou shalt walke aright: And will thee guide as I my selfe haue learnd by profe and sight.

y Be not so rude and ignorant, as is the horse and mule: whose mouth without a raine or bit, from harme thou canst not rule. To The wicked man shall manifolde, forowes and grief sustayne
But vnto him that trusteth in God,
his goodnes shall remayne.

ye iust, list vp your voyce:
And ye of pure and perfect heart,
be glad and eke reioyce.

# PSALME XXXIII. I. Hop.

If He exhorteth good men to praife God, for that he hathe not only created all things and by his providence governeth the fame, but also is faithfull in his promises. He undestandeth mans hear and scattereth the counsel of the wicked, so that no man can be preserved by any creature or mans strength, but they that put their confidence in his mercie, shall be preserved from all adversitie.





strument among, That soundeth w ten strings

3 Sing to the Lord a fong moste new, with courage give him praise.

4 For why? his worde is euer true, His workes and all his wayes.

5 To iudgement, equitie and right, he hathe a great good will: And with his giftes he doth delight,

and with his giftes he doth delight, the earth through out to fill.

6 For by the worde of God alone.
The heavens all were wrought.
Their hostes and powers everichone
His breath to passe hath brought:

7 The waters great gathered bathe he, On heapes within the shore, And hide them in the depth, to be As in a house of store.

8 All men on earth bothe least and moste, feare God and kepe his lawe:
Ye that inhabite in eche coast,
Dreade him and stand in awe.

9 What he commaunded, wrought it was, At once with present spede:

f. iij.

what he doth wil, is broght to passe, with full effect in dede.

The Lord doth drive to noght:

He doth defeate the multytude

Of their devise and thoght.

It But his decrees continue still,

they never slake nor swage:

The mocions of his minde and will,

Take place in everie age.

As God and guide, is knowen:

whome he doth chose of meere accord,

To take them as his owen.

33 The Lord from heauen casteth his sight, On men mortall by birth,

14 Confidering from his feat of might the dwellers on the earth.

Mans heart and doth it frame:

For he alone doth knowe the thoght,

And working of the same.

Shal nought preuaile at length:
The man that of his might doth boatte,

Shal

Shal fall for all his strength,

17 The troupes of horsemen eke shall faile: Their sturdie steedes shal sterue, The strength of horse shal not preuaile, The rider to preserve.

18 But lo, the eyes of God intend,
And watche to aide the iust,
with suche as feare him to offend:
And on his goodnes trust.

May fet their foules from drede,
And if that derth the land oppresse.
In hunger them to fede.

On God our strength and stay:
He is the shield vs to defend,
And drive all dartes away.

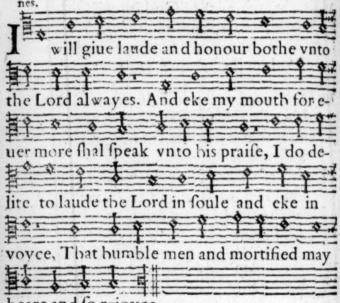
21 Our foule in God hath ioye and game,
Reioycing in his might:
For why? in his moste holy Name,
We hope and muche delight.
22 Therefore let thy goodnes, ô Lord,
Still present with vs be:
As we alwayes with one accord

Do onely trust in thee.

f. iiif.

#### PSALME XXXIIII. THO. STER.

After Dauid had escaped Achis, according as is written in the 1. Sa. 21. whome in this tytle he calleth Abimelech (which was a generall Name to all the Kings of the Philistims) he praised God for his deliuerance, pronoking all others by his exampless trust in God, to feare and sorue him, who defende the the godly with his Angels, and veterly destroyeth the wicked in their sinnes.



heare and so reioyce.

3 Therefore se that ye magnisse, with me the living Lord,
And let vs now exalt his Name together with one accorde.
4 For I my self besoght the Lord:

he an-

And me delivered incontinent from all my feare and paine.

fhall se his light moste cleare:
Their countenance shall not be dasht:
they nede it not to feare.

6 This fely wretch for some relief, Vnto the Lord did call:

who did him heare without delay, and ridde him out of thrall.

7 The Angel of the Lord doth pitch his tents in enery place, To faue all fuche as feare the Lord, that nothing them deface.

8 Tafte and confider well therefore, that God is good and iust:

O happie man that maketh him, his onely stay and trust.

9 Feare ye the Lord, his holy ones,, aboue all earthly thing:
For they that feare the living Lord, are fure to lacke nothing.

10 The Lions shalbe hongrebit, and pinde with famine muche: But as for them that feare the Lord, no lacke shalbe to suche.

and to my worde give eare:

I shall you teache the perfect way,

how you the Lord shulde feare.

12 Who is that man that wolde live long, and lead a bleffed lyfe?

13 Se thou refraine thy tongue and lippes from all deceit and strife.

14 Turne backe thy face from doing ill, and do the godly dede: Inquire for peace and quietnes, and follow it with spede.

vpon the iust are bent

His eares lykewise do heare the plaint,

of the poore innocent.

ypon the wicked traine,
And cutch away the memorie.
that shulde of them remaine.

the Lord doth heare them so,

· That out of paine and miserie

forthe-

forthewith he letth them go.

18 The Lord is kinde and streight at hand to suche as be contrite:

He faueth also the sorowfull, the meke and poore in Spirite.

that righteous men do suffer:
But out of all adversities
the Lord doth them deliver.

his verie bones alway,

That not so muche as one of them

doth perish or decay.

at The finne shall slay the wicked man, which he him self hath wrought: And suche as hate the righteous man, shall sone be brought to nought,

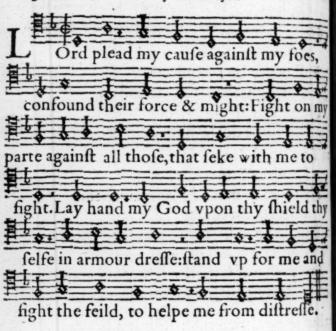
22 But they that serve the living Lord, the Lord doth save them sound: And who that put their trust in him, nothing shall them consounde.

## PSALME XXXV. I. H.

Solong as Saul was enemie to Dauid, all that had any autoritie vnder him to flatter their King (as is the course of the world) did also most eruelly persecute Dauid: against whome he prayeth God to plead and to agenge his cause, that they may be taken in their owne nets and saures, that his innocencie may be declared.

6

and that the innocent which taketh parte with him may reione and praise the name of the Lord that thus deliuereth his serum and so he promiseth to speak forthe the justice of the Lord and a magnific his Name all the dayes of his lyfe.



3 Bring forthe the speare and stoppe the way, mine enemies to withstand:

Then Lord vnto my foule thus fay: I am thy helpe at hand.

4 Confound them with rebuke and blaime that feke my foule to spill:

. Let them turne backe and flee with shame, that thinke to worke me ill.

Let them be scattred all abrode, as chaffe let them be tofte: And by the Angel of our God,

Oya

uanc nd m

disperst, destroyd, and loste.

6 Let all their wayes be voyde of light, and slippery lyke to fall:

And fend thine Angel with thy might, to perfecute them all.

7 For why without my faulte they have in fecrete fet their grinne: And for no cause have digd a caue, to take my foule therein.

8 when they thinke least and haue no care, ô Lord destroye them all.

Let them be trapt in their owne snare, and in their mischief fall.

9 Then shall my soule my heart and voice, in God haue ioye and welthe: That in the Lord I may reioyce, and in his fauing health.

10 And then my bones shall speake and fay, my partes shall all agree,

O Lord though they do seme full gaye, what man is lyke to thee.

That dost defend the weake from them;

And ridde the poore from wicked men, that spoyle and do them wrong.

to witnes things vntrue,
And to accuse me did deuise
of that I neuer knew.

they quitte me with distaine:

For their intent was how to spil,
and bring my soule in paine.

13 Yet I, when they were ficke, toke though, and clad my felfe in facke:

with fasting I my selfe lowe brought, to pray I was not slacke.

I did my felfe behaue:
And as one making wofull cheare

about his mothers graue.

15 But in my troubles they did ioye and gather on a route,

Yea abject flaues at me did toye, with mockes and checkes full stoute.

The bellie Gods and flattering traine, at feastes did me deride,

They gnasht their teeth with great disdaine and wryde their mouth a syde.

why dost thou stay and pause?

Oh ridde my soule, repleat with feare,
out of these Lyons claues.

before thy Churche alwayes,
And where in prease the people be,
there will I shew thy prayse.

19 Let not my foes preuaile on me,
which hate me for no faulte,
Nor yet to winke or turne their eye,
that causeles me assaulte.

20 Of peace no worde they thinke or fay, their talke is all vntrue:

They still consult and wolde betraye, all those that peace ensue.

they gape, they laugh, they fleere,

well wel, fay they, our eye doth fee the thing that we defire.

22 But Lord thou feest what wayes they take, cease not this geare to mend,
Be not farre of nor me forsake,
as men that sayle their freind.

24 Awake, arife, and stirre abrode,
defende me in my right,
Reuenge my cause my Lord my God,
and ayde me with thy might.

25 According to thy rigteoufnes, my Lord God fet me free, And let not them their pride expresse, nor triumpthe ouer me.

26 Let not their heartes reioyce and crye, there, there, this geare goeth trime, Nor give them cause to say on hie, we have our will of him,

27 Confounde them with rebuke and shame, that ioye when I do mourne,

And pay them home with spite and blame that brag at me with scorne.

28 Let them be glad and eke reioyce which loue mine vpright way:

And they all tymes with heart and voyce hall praise the Lord and say.

for why he doth delight:

To fee his feruantes prosper well,
that is his pleasant sight.

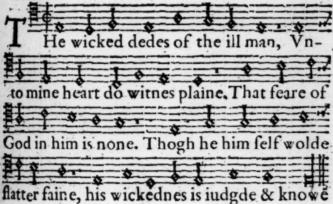
wherefore my tongue I will apply

thy

thy righteousnes to praise: Vnto the Lord, my God will I sing laudes and thankes alwayes.

## PSALME XXXVI. VV. Ke.

The Prophet grieuously vexed by the wicked, doth complayne of their malicious wickednes. Then he turneth to consider the vnspeakable goodnes of God towardes all creatures, but specially towardes his children, that by the faith thereof he may be cofforted and assured of his deliuerance by this ordinarie course of Gods worke, who in the end destroyeth the wicked, and saueth the instead



3 His mouth is bent to vile deceate:
with ignorance he is repleat,
And to do good he hath no will:
4 In bed he doth for mischief wayte,
Full bent to seke the way most il.

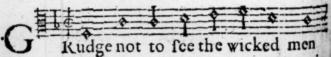
Thy mercies, Lord to heaven reache:

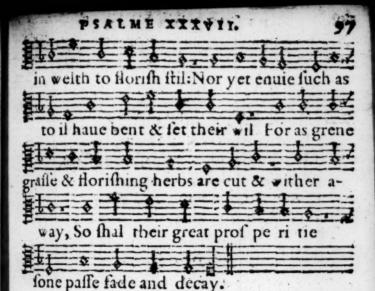
Thy faithfulnes the cloudes do preache

- Thy righteousnes, as montaines huge,
  Thy judgements deepe no tongue ca teach
  To man and beast thou art refuge.
- 7 O God, how great thy mercies be,
  The fonnes of men do trust in thee:
  with thee they shal be fully fed:
  And thou wilt give them drinke full free,
- 8 Of pleasant rivers largely spred.
- The well of lyfe is thyne by right:
  Thy brightnes doth give vs our light:
  Thy favour, Lord, to suche extend,
  As knowledge thee with heart vpright.
  To Thy righteousnes to suche men send.
- In Let not the proude, ô Lord, preuaile,
  Nor vaine mens power make me to quaile.
  But lo, they faile in their deuise:
  They mischief worke with tothe and naile,
  And fall, but can by no meanes rise.

# PSALME XXXVII. VV. VVhittingham.

The Because the godly shuld not wonder to se wicked men proset in this worlde: the Prophet she weth that all things shalbegut to according to their hearts desire, to them that love and test God: and they that do the contrarie, although they seme to florist for a time, shalat length perish.





to do well give thy minde:

So shalt thou have the land as thyne,
and there sure fode shalt finde.

4 In God fet all thyne hearts delite, and loke what thou woldste haue, Or els canst wishe in all the worlde, thou nedest it not to craue.

on God, with perfect trust:
And thou shalt see with pacience
th' effect bothe sure and just,
Thy perfect lyse and godly Name,

2. 1].

he will cleare as the light: So that the funne, even at none dayes, shall not shine halfe so bright.

7 Be still therefore and stedfastly on God se thou waite then, Not shrinking for the prosprous state, of lewde and wicked men.

8 Shake of despite, enuie and hate: at least, in any wise,

Their wicked steppes auoide and flee, and follow not their guise.

9 For euerie wicked man will God destroy bothe more and lesse:
But suche as trust in him, are sure the land for to possesse.

no more the wickeds traine:
No, not so muche as house or place,

where once he did remaine.

enioy shal sea and land:
In rest and peace they shall reioyce:
for noght shall them withstand.
The lewde men and malicious,

against the just conspire:

They gnash their teeth at him as men which do his bane desire.

But while that lewde men thus do thinke, the Lord laugheth them to scorne. For why? he seeth their terms approache, when they shall sigh and mone.

their bowe eke haue they bent,
To ouerthrowe and kill the poore,
as they the right way went.

If But the same sworde shall perce their hartes which was to kill the iust:

Lykewise the bowe shall breake to shiuers, wherein they put their trust.

16 Doutles the iust mans poore estate, is better a great deale more, Then all these lewde and worldlie mens, riche pompe and heaped store.

17 For be their power neuer so strong,
God will it ouerthrowe:
where contrary he doth preserue,
the humble men and lowe.

18 He seeth by his great prouidence,
the good mens trade and way,

And will give them inheritance,

g. iij.

# which neuer shall decay.

- when fome are hard bested:
  when other shal be hongerbit,
  they shal be clad and fed:
- 20 For whofoeuer wicked is, and enmie to the Lord, Shal quaile, yea, melt euen as lambes greafe or smoke that flieth abrod.
- and neuer payeth againe:
  whereas the iust by liberall giftes
  makthe many glad and faine.
- 22 For they whom God doth bleffe, shal have the land for heritage:

  And they, whome he doth curse, likewise
  - And they, whome he doth curse, likewise that perish in his rage.
- and giveth him good successe:

  To every thing he takthe in hand,
  he sendeth good addresse.
- 24 Thogh that he fall, yet is he fure not veterly to quaile, Because the Lord stretcheth out his hand, at nede and doth not faile:

25 I

yet did I neuer see,

The iust man left, or els his seede to begge for miserie)

26 But giveth alwayes moste liberally, and lendeth, whereas is neede.

His children and posteritie receiue of God their mede.

and vertue do embrace:

So God shall graunt thee long to have, in earth a dwelling place.

28 For God so loueth equitie, and shewth to his suche grace, That he preserveth them alwaye but stroyth the wicked race.

inherite shall the land,
Hauing as Lords all thing therein
in their owne power and hand.

30 The just mans mouth doth euer speake of maters wise and hie:

His tongue doth talke to edific with trueth and equitie.

31 For in his heart the Law of God.

his Lord doth stil abyde: So that where euer he goeth or walkthe,

his fote can neuer flyde.

32 The wicked lyke a rauening wolfe the iust man doth beset. By all meanes seking him to kill, if he fall in his net.

33 Thogh he shulde fall into his hands, yet God wolde succour send:

Thogh men against him sentence giue, God wolde him yet defend.

he shall preserve thee then,

The earth to rule: and thou shalt see destroyde these wicked men.

35 The wicked haue I fene moste strong, and placed in high degre,

Florishing in all welth and store, as doth the lawrell tre.

36 But suddenly he passed away, and lo, he was quite gone:

Then I him foght, but coulde scarse finde the place where dwelt suche one.

.37 Marke and beholde the perfect man, how God doth him increase. For the iust man shall have at length great ioye with rest and peace.

38 As for transgressours, we to them: destroyde they shall all be:

God will cut of their budding race,

God will cut of their budding race, and riche posteritie.

39 But the Saluation of the iust doth come from God aboue:

VVho in their trouble sendth them aide, of his mere grace and loue.

from lewde men and vniust,
And still will saue them whiles that they,

in him do put their trust.

#### PSALME XXXVIII.

Dauid lying ficke of some grieuous disease, acknowledgeth him selfeto be chastised of the Lord for his sinnes, and therefore pray eth God to turne away his wrath. He vetereth the greatnes of his grief by many wordes and circustances, as wounded with the arrowes of Gods ire: forsaken of his freinds, euil intreated of his enemies: But in the end with sirme considence he commendeth his cause to God, and hopeth for spedie helpe at his hand.

PVt me not to rebuke, ô Lord, when kindled is thine ire:
Nor in thy furie me correct, ô Lord, I thee desire.

For lo, on me poore wretch haue light,

And on my backe thyne heavie hand to lye may well be seene.

- no health my fleshe is in:

  Nor in my bones, rest lesse or more,
  by reasone of my sinne.
- 4 For lo, my wicked doings, Lord, aboue my head are gone:
  As greater lode then I can beare they lye me fore vpon.
- 5 My wounds fo stinke and festered are, as lothesome is to see:

which all through myne owen folilhnes, betideth into me.

6 I am bownde downe and crokt fullsore, through this my great distres:

That I passe ouer all the day with plaintes and heavines.

7 For why? with raging best troughout my loyns are whole repleat And in my fleshe no parte at all, is sounde or yet compleat.

1

PSAZME XXXVIII.

\$ 50 weake and feble am I brought, and broken eke so sore:

That even for very grief of heart, I am compelled to rore.

9 My whole request, my sighes also, are open in thy sight,

myne eyes haue loste their light.

My louers and my wonted freinds, flee this my plague and grief My kinf folke, they aloofe dostand and shewe me no relief.

2 They that did feke my lyfe, laid fnares, and they that fought the way. To do me hurt, spake lyes and thought,

on treason all the day.

that could not heare at all:
And as one dumme that openeth not
his mouth to speake with all,

that answereth not againe
when he reproued is, suche lyke,

am I become certaine.

15 For why? 6 Lord, on thee with hope,

I waite and do attend,
Thou wilt me heare, my Lord my God,
and fuccour to me fend.

my foes shulde me despise:
Reioysing when they se me slippe:
who then against me ryse.

17 For lo, I am already broght, to halte moste shamefully: And euer present me before, is my great miserie.

18 For while that I my wickednes, in humble wife confesse,

And while I for my finfull dedes, my forowe do expresse.

and mightic are also,

And they that hate me wrongfully, in nomber hugely growe

who good for ill repay,

Because I follow with myne heart, and ensue goodnes aye.

21 For sake me not therefore & Lord, be not farre of away.

## PSALME, XXXIX.

ith spede make haste vnto my helpe of God my health and stay.

### PSALME XXXIX. I. H.

driven to these outrageous complaints of his infirmitie. For he confesset that when he had determined silence, that he braste forthe yet into wordes that he wolde not, through the greatnes of his grief. Then he rehearseth certaine requestes which taste of the infirmitie of man. And mixeth with them many prayers but all do shew a minde wonderfully troubled, that it may plainely appeare how he did strive mightely against death & desperation

Sing this as the 29. Pfalme.

Isaid I will loke to my wayes,
for feare I shulde go wrong:
I will take head all tymes, that I,
offend not with my tongue.

As with a bit I will kepe faste,
my mouth with force and might.
Not once to whisper all the while,
the wicked are in fight.

but kept me close and stil,
Yea from good talke I did refrayne,
but fore against my wil.

4 My heart waxt hote within my brest with musing thoght and doute, which did encresse, and stirre the fire,

at last these wordes brast oute.

which yet I have not past:

So that I may be certified how long my lyfe shall last.

Jord, thou hast pointed out my lyfe, in length muche lyke a spanne:

Myne age is nothing vnto thee, fo vayne is euery man.

6 Man walketh lyke a shade, and doth; in vayne him selfe anoye.

In getting goods, and can not tell,

7 Now Lord fith things this wife do frame, what helpe do I defire?

Of trueth my hope doth hange on thee, I nothing els require.

8 From all the finnes that I have done, Lord quite me out of hand:

And make me not a scorne to fooles, that nothing understand.

o I shulde have bene as dumme, and to complayne, my lippes not moue:

Because I knewe it was thy worke,

my pacience for to proue,

to Lord

to Lord take from me thy scourge and plague.
I can them not withstand:

For I consume and pine for feare, of thy moste heavy hand.

n when thou for finne dost man rebuke he waxeth wo and wanne, As doth a cloth that mothes have fret, so vayne a thing is man.

n Lord heare my fute and give good heede regarde my teares that fall, I so journe lyke a stranger here as did my fathers all.

my strength for to restore,

Before I go away from hence,
and shal be seene no more.

### PSALME XI. I. H.

David delivered from great daunger, doth magnifie and prayle the grace of God for his deliverance, and commendeth his prouidence towardes all mankynde. Then doth he promife to give him felf wholy to Gods feruice, and so declareth how God is truely worshipped. Afterwarde he giveth thankes and prayseth God, and having complayned of his enemies with good courage he calleth for ayde and succour.

Sing this as the 35. Pfalme.

I wated long and fought the Lord, and paciently did beare:

At length to me he did accorde, my voice and cry to heare,

2 He plukt me from the lake so depe, out of the mire and clay: And on a rocke he set my seete,

and he did guide my way.

y hich I must shew abrode,

And sing new songes of thankes alwayes,

vnto the Lord our God.

4 When all the folke these things shall see, as people muche asrayde.

Then they vnto the Lord will flee, and trust vpon his ayde.

O bleft is he whose hope and heart, doth in the Lord remaine: That with the proude doth take no parte nor suche as lye and faine.

for Lord my God thy wonderous dedes in greatnes farre do passe: Thy fauour towardes vs excedes, all things that euer was.

6 when I entend and do deuise, thy workes abrode to showe, • To suche a reconing they do ryse,

thercof

thereof none end I knowe.
Brunt offrings thou didft not defire,
(myne ears well vnderstand)
Nor facrifice for finne, with fire,
thou didft at all demaund.

7 But then faid I, beholde and loke,
I come, ô Lord, to thee:
For in the volume of thy boke,
thus is writ of me.

8 That I, ô God, with my whole mynde, thy wil to do, lyke well; For in my heart thy Law I finde

fast placed there to dwell.

9 Thy inflice and thy righteousnes. in great resorts I tell:

Beholde, my tongue no tyme doth cease, O Lord thou knowest full well.

thy goodnes as by stelth.

But I declare and have exprest thy trueth and fauing health.

I kept not close thy louing mynde, that no man shulde it knowe: The trust that in thy trueth I finde, to all the Church I showe.

h. j.

withdrawe thou not away:
But let thy loue and veritie,
preserue me still for aye.

am fore befet about,

My finnes fuche holde haue tane me on,
I can not once loke out.

Yea, they in nomber farre excede
the heares vpon myne head:

So that myne heart doth faint for dreed, that I almoste am dead.

3 With speede send helpe and set me free,
ô Lord I thee require:
Make hast with ayde to succour me,

ô Lord at my desire.

14 Let them susteyne rebuke and shame, that seeke my soule to spill:

Drive backe my foes and them defame, that wishe and wolde me ill.

that wolde deface my Name,
which at me thus do raile and crye:
fye on him, fye for shame.

· 16 Let them in thee have joye and welth,

that

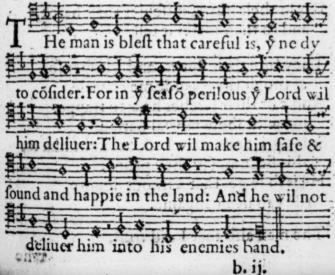
that seeke to thee alwayes:
That suche as love thy saving health may say, to God be prayse.

To But as for me I am but poore, oppress and brought sull lowe,
Yet thou ô Lord wilt me restore to health sull well I knowe.

For why thou art my hope and trust my resuge helpe and staye,
wherefore my God as thou art iust, with me no time delaye.

PSALMB XLI. THO. STER.

Dauid, being afflicted, bleffeth them that pitie his case, & com plaineth of the treason of his freinds & familiars, as came to rasse in Iudas. Ioh. 15. After having felt Gods mercies in delivering him, hegiveth most heartie thanks who God.



3 And in his bed when he lieth ficke. the Lord will him reftore:

And thou, ô Lord, wilt turne to health, his fickenes and his fore.

4 Then in my fickenes thus fay I,
have mercie, Lord, on me,
And heale my foule which is full wo,
that I offended thee.

Myne enemies wisht me ill in heart, and thus of me did say, when shall he dye, that all his name, may vanish quite away?

6 And when they come to visite me, they ask, if I do well: But in their hearts mischief they hatch, and to their mates it tell.

7 They bite their lippes, and whisper so, as thogh they wolde me charme,
And cast their fetches how to trappe,
me with some mortal harme.

8 Some grieuous finne hath brought him to, this ficknes, fay they plaine: He is so lowe, that without doubte

tise can he not againe.

9 The man also that I did trust,

with me did vse deceite.

who at my table ate my bread,
the same for me laide waite.
To Haue mercie, Lord, on me therefore,
and let me be preserude,
That I may rendre vnto them
the things they have deserude.

to be beloued of thee,
when that myne enemies have no cause,
to triumph ouer me.
But in my right thou hast me kept,
and mainteined alwaye:

And in thy presence place assignde, where I shall dwell for aye.

13 The Lord, the God of Israel, be prayfed euermore: Euen so be it, Lord, will I say, euen so be it therefore,

PSAALME XLII. I. Hop.

The Prophet grieuoully complaineth, that being letted by his persecution, he coulde not be present in the Congregation of Gods people, protesting, that although he was seperate in bodie from them yet his heart was thither ward affectioned. And last of all he sheweth, that he was not so farre overcome with these sorowes & thogets, but that he continually put his considence in the Lord.

Sing this as the. 33. Pfalme.

L Ike as the hart doth breath and bray,
the welfprings to obtaine,
So doth my foule defire alway
with thee, Lord, to remaine.

2 My foule doht thirst and wolde drawe nere the liuing God of might.

Oh, when shall I come and appeare, in presence of his sight.

Which from mine eyes do flyde, when wicked men cry out so fast, where now is God thy guide?

4 Alas, what grief is it to thinke, what freedome once I had? Therefore my foule, as at pittes brinke, is moste heavie and sad.

when I did marche in good array, fournished with my traine,
Vnto the Temple was our way,
with songs and hearts most faine.

My foule, why art thou fad alwayes,
And freatest thus in my brest?

Trust still in God for him to praise,
I holde it cuer best.

By him I have fuccour at nede,

Against

Against all paine and gries:
He is my God which with all speede
will hast to sende relies.

Ooth faint to thinke you,
The land of Iordan, and recorde
The litle hill Hermon.

7 One grief another in doth call,
As clouds brust out their voyce:
The floods of euils that do fall
Runne ouer me with noyce.

8 Yet I by day felt his goodnes, And helpe at all affayes: Likewise by night I did not cease, The liuing God to praise.

To him with pure pretense,
O Lord thou art my guide and stay,
my rocke, and my defense.
Why do I then in pensiuenes,
hanging the head, thus walke?
while that myne enmies me oppresse,
and vexe me with their talke.

to For why? they perce myne inwarde parts with pangs to be abhorde,
h. iiij.

when they cry out with stubburne hears, where is thy God, thy Lord?

My foule, with paines opprest?

with thousand why does the felse assaile.

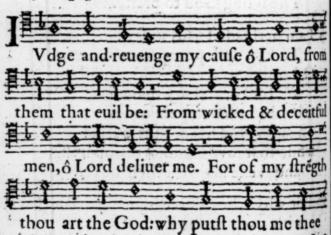
With thoghts why doest thy selfe assaile, So fore within my brest?

Trust in the Lord thy God alwayes, and thou the tyme shalt see,

To give him thankes with laude and praise,
For health restorde to thee.

#### PSALME XLIII. THO. STER.

The prayeth to be delinered from them which conspire with Absolom, to the end that he might joyfully prayse God in his holy Congregation:



tro



3 Send out thy light and eke thy trueth, and lead me with thy grace: which may conduct me to thyne hill, and to thy dwelling place.

ſc,

m

of God my ioye and cheare,
And on myne harpe give thankes to thee,
ô God, my God moste deare.

why art thou then so sad, my soule, and freatst thus in my brest?

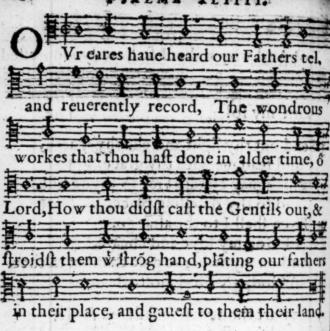
Stil trust in God: for him to prayse, I holde it alwayes best By him I have deliverance against all paines and gries:

He is my God, which doth alwayes at nede sende me relies.

#### PSALME XLIIII. THO. STER.

¶A moste carnest prayer made in the name of the faithfull, when they are afflicted by their enemies for susteaning the quarell of Gods worde, according to the exposition. Rem. 8.





3 They conquered not by fword nor strength The land of thy behest,

But by thyne hand, thyne arme and grace, Because thou louedst them best.

4 Thou art my King, & God, that holpe Iacob in fundrie wife.

5 Led with thy power, we threwe downe fuch as did against vs ryse.

6 I trusted not in bowe, ne sworde, they coulde not sauc me sounde:

Thou

I

7 Thou keptst vs from our enmies rage: thou didst our foes confounde.

8 And still we boast of thee our God, and praise thyne holy Name:

9 Yet now thou goest not with our hoste, but leauest vs to shame.

10 Thou madite vs flee before our foes, and so were ouertrode:

Our enmies robde and spoilde our goods, when we were sparst abrode,

11 Thou hast vs given to our foes, as shepe for to be slaine:

Amongest the heathen euerie where scattred, we do remaine.

12 Thy people thou hast soulde lyke sclaues, and as a thing of nought: For profite none thou hadst thereby, no gaine at all was sought.

of vs a laughing stocke:

And those that rounde about vs dwell, at vs do grinne and mocke.

14 Thus we ferue for none other vse, but for a commune talke: They mocke, they scorne & nod their heads where ever we go or walke.

15 I am ashamed continually
to heare these wicked men:
Yea, so I blush, that all my face
with redde is covered then.

fuche false reportes and lies,

That death it is to see their wrongs,
their threatnings and their cryes.

Tor all this we forgot not thee,
nor yet thy couenant brake:

18 We turne not backe our heartes from thee, nor yet thy paths forfake.

yet thou hast trode vs downe to duste, where dennes of dragons be, And couered vs with shade of death, and great adversitie.

20 If we had our Gods Name forgot, and helpe of Idoles fought,

for he doth knowe our thought.

22 Nay, nay, for thy Names fake, ô Lord, alwayes are we flaine thus:

As shepe vnto the shambles sent, right so they deale with vs.

23 Vp

23 Vp, Lord, why slepest thou? awake, and leave vs not for all:

24 why hydest thou thy countenance, and dost forget our thrall?

25 For downe to dust our soule is brought.
and we now at last cast:
Our belie, lyke as it were glude,
vnto the grounde cleaueth fast.
26 Rise vp therefore for our defense,
and helpe vs, Lord, at nede:
we thee beseche for thy goodnes,
to rescue vs with spede.

### PSALME XLV. VV. Ke.

The maiestie of Salomon, his honour, strength, beautie, riches & power are prayled, and also his mariage with the Egiptian being an heathen woman is blessed. If that she can renounce her people and the loue of her countrey, and give her selfe wholy ro her housband. Under the which figure the wonderfull maiestic and increase of the kingdome of Christ & the Church his spoule now taken of the Gentiles is described.

Sing this as the 25. Pfalme.

My heart doth take in hand fome godly fong to fing
The prayfe that I shall shewe therein.
perteineth to the King.
My tongue shalbe as quicke his honor to endite,

As is the penne of any scribe, that yieth fast to write,

2 O fairest of all men, thy speache is pleasant pure For God hath blessed thee with giftes for euer to indure.

thou mighty prince of fame,
which is the glorie and renoume,
and honour of thy Name,

And thy right hand shall thee instruct, in works of dreadfull might.

5 Thy shaftes are sharpe, ô King, to perce thy foes heartes all, Therefore shall nations thee obey and at thy seete downe fall.

6 Thy royall feate, ô Lord,
for euer shall remayne,
Because the Scepter of thy Realme
doth righteousnes maintaine.

7 Thou righteousnes dost loue, and wickednes detest:

· Because God hath anounted thee,

# with ioy aboue the reft.

thy clothes moste swete smell had when thou didst from thy Pallace passe where they had made thee glad

At thy right hand the Quene doth stand, arrayed in golde moste pure.

inclyne and give good heed inclyne and give good eare. Thou must forget thy kinred all, and fathers house moste deare.

the So shall the King defire
thy beautic excellent
He is thy Lord, therefore shalt thou
to honour him be bent.

The doughters then of Tyre, with giftes full riche to see,
And all the welthy of the land, shall make their sute to thee.

The doughter of the King.
is glorious to beholde,
within his closet she doth sit deckt up in brodred golde.

14 In robes by nedle wroght,
with many pleasant thing:
And virgins faire on her to waite
she commeth to the king.

15 They shalbe brought with ioye
and mirth on euerie syde,
Into the palace of the King,

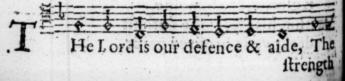
and there they shall abyde.

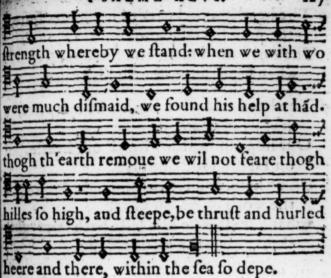
of Quene, the change fo stands
Thou shalt have Sonnes whome y maist se
as princes in all lands.

7 V Vherefore thine holy Name
all ages shal recorde,
The people shal give thankes to thee
for evermore, ô Lord.

## PSALME XLVI. I. Hop.

A fong of triumph or thankesgiuing for the deliuer ance of sensater Sennacherib with his armie was driven away, or some order lyke soden & merualous deliverance by the mightie hand of God, whereby the prophet comending this great benisted doth exhort the faithful to give them selfes wholy into the hand of God douting nothing but that under his protection they shall be safe against all the assaults of their enemies, because this is his delite to assay the rage of the wicked, when they are most busie against the just.





No thogh the waves do rage so sore, that all the bankes it spilles, And thogh it over flowe the shore, and beat downe mightie hilles.

4 Yet one faire floud, doth send abrode, his pleasaunt streames a pace.

To fresh the citie of our God and wash his holy place.

In middest of her the Lord doth dwel, she can no whit decay:
with spedy helpe those that rebel, against her, God will stay.

1. ].

the people make a noyfe,

The earth doth melt, and not appeare,
when God puttes foorth his voyce.

7 The Lord of hostes, doth take our parte, to vs he hath an eye, Our hope of health with all our hearte,

on Iacobs God doth lye.

8 Come here, and see, with minde & though the working of our God, what wonders he him selfe hath wrough, throughout the earth abrode.

9 By him all warres are husht and gone which countreis did conspire:

Their bowes he brake and speares echent their Charets brent with fire.

I am a God moste stoute:

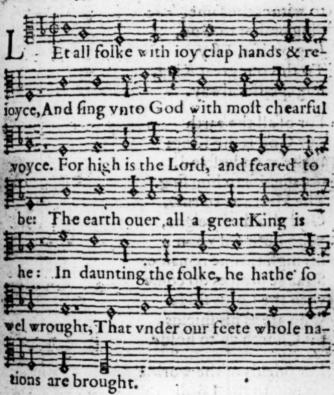
I wil be praised of high and lowe, euen all the earth throughout.

no The Lord of Hostes doth vs defend, he is our strength and tower:

On Iacobs God do we depend, and on his mightie power.

PSALME XLVII. VV. Ke.

The prophet exhorteth all people to the worf hip of the frue & cuerlining God, commending the mercie of God towardes the postericie of Iacob: and after prophecieth of the kingdome of Christin this tyme of the Gospell.



An heritage faire he chose, vs to moue, which Iacob enjoyde, whome he so did loue.

- y Our God is gone vp, with triumph and fame, with founde of the trumpe to witnes the same.
- 6 Sing praises to God, fing praises, I say, 'To this our great King, fing praises alway.
- 7 For of all the earth our God is the King: fuche as vnderstand, now praise to him sing.
- 8 The Heathen to rule, God also doth reigne, who doth stil vpon his high throne remaine.
- ynto the Lords folde:
  who are as his shields
  his Church vp to holde.
- \* For shields of the worlde belong to the Lord: His Name to exalte, let all men accorde.

<sup>\*</sup> The laft verse is fung with the laft two claufes.

# PSALME XLV III. I. Hop.

A notable deliverance of Ierusalem from the handes of many Kings is mencioned, for the which thankes are given to God, and the estate of that citie is praised, that hath God so presently at all tymes ready to desend them. This Psalme semeth to be made in the tyme of Ahaz, Iosaphat. As or Ezhechias: for in their tymes chiefly, was the citie by foreine Princes assaulted.

Sing this as the 46. Psalme.

GReat is the Lord and with great praise,
to be advanced fill
within the citie of our God,
vpon his holy hil.

Mount Sion is a pleafaunt place, it gladdeth all the land, The citie of the mightie King, on her north fyde doth stand.

3 within her palaces the Lord is knowen a refuge fure:

4 For lo, the Kings together came her ruyne to procure,

they wondred, and they were
Astonyed muche, and sodenly
were driven backe with feare.

for very wo they crye,
As doth a woman when she shall
go ttauell by and by.

1. IIj.

As with the stormy Estrene wyndes thou breakest the shippes that saile Of Tarshish: so they scattered were destroyde, and made to quaite.

Within the citie of the Lord, we fawe as it was tolde: Yea, in the citie of our God which he will aye wpholde.

o O Lord we waite and loke to haue.

thy louing helpe and grace,

For which all tymes we do attend,

within thyne holy place.

for euer is thy praise:

And thy right hand, & Lord, is full, of righteousnes alwayes.

vith ioyes filled be:

And let Ichudas doughters all be glad, ô Lord, in thee.

yea, rounde about her go:

And tell the bulwarkes that thereon, are buylded on a rowe.

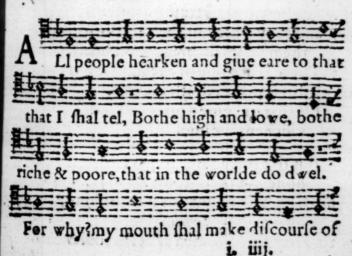
13 Vewe and marke wel the wall thereof, beholde

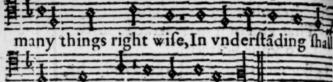
beholde her to wres hie:
That you of it may make reporte
to your posteritie.

for even this God, our God is he, for ever and for aye: He shall direct and vs conduct even to our dying daye.

#### PSALME XLIX. THO. STER.

The holy Ghost calleth all men to the cossideration of mans life, shewing them not to be mostle happy, that are mostle welthie, & therefore not to be feared: but contrariwise, he lifteth vp our mindes to consider how all things are ruled by Gods prouidence, who as he judgeth the worldely misers to eu erlasting tormentes, so doeth he preserve his, and will rewarde them in the day on the resurrection. 2. Thess. 1.





myne heart his studie exercise.

4 I wil inclyne myne eare to knowe, the parables fo darke,

And open all my doutefull speache, in meetre on myne harpe.

or any carefull toile?

Or els my foes which at myne!

Or els my foes, which at myne heeles, are prest my life to spoile?

6 For as for suche as riches haue, wherein their trust is moste: and they which of their treasure great, them selves do bragge and boast.

7 There is not one of them, that can his brothers death redeme, Or that can give a price to God, fufficient for him.

8 It is to great a price to pay, none can thereto attaine,

or not in graue remaine.

so They fee wife men aswel as fooles

fubiect vnto deathes hands, And being dead, strangers possesse, their goods, their rents, their lands.

and so determine sure,

To make their Name right great in earth,
for ever to indure.

high honour, welth and rest,
But shall at length taste of deaths cuppe;
aswel as the brute beast.

to be most e lew de and vaine,
Their children yet approue their talke,
and in lyke sinne remaine.

14 As shepe vnto the folde are brought, fo shal they into graue:

Death shall them eat, and in that day the just shal lordship have.

Their image, and their royall porte fhall fade, and quite decay:
when as from house to pit they passe with wo and welaway.

from death and endles paine,
Because he will of his good grace

my foule receiue againe.

16 If any man waxe wondrous riche, feare not, I say, therefore,

Althogh the glorie of his house increaseth more and more.

17 For when he dyeth, of all these things nothing shall he receive:
His glorie wil not followe him:

his pompe wil take her leave.

18 Yet in this life he takthe him felfe the happiest under sinne: And others lykewise flatter him, saying, All is well done:

as did his fathers olde,

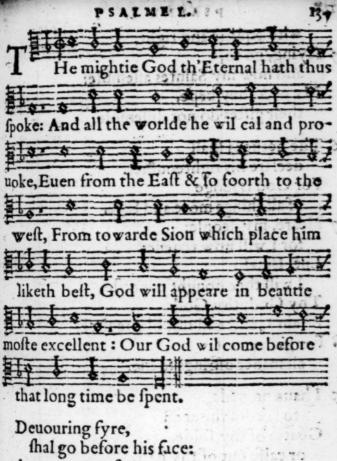
Yet must he nedes at length give place, and be brought to deathes folde.

yet doth he not considre,

But lyke brute beastes, so doth he liue,
which turne to dust and powdre.

## PSALME L. VV. VVhit.

He prophecieth how God wil call all nation by the Gospel, & require none other sacrifices of his people, but cofession of his be nesites, and thankes giving, & how he deteketh all suche as seme needed of God onely.



A great tempest
shal rounde about him trace
Then shal he call
the earth and heaven bright,
To judge his folke,

with equitie and right,

y Saying, go to, and now my Saintes affemble: My pact they kepe, their giftes do not diffemble.

6 The heavens shall
declare his righteousnes.
For God is judge
of all things more and lesse.

7 Heare, my people: for I will now reueile:

Lift, Ifrael,

I will thee nought conceile.

Thy God, thy God am I, and will not blame thee,

8 For giuing not all maner offrings to me.

or calfe out of thy stall.

to For all the beaftes are myne within the woods:

On thousand hilles
cattell are myne owen goods.
It I knowe for myne

All beaftes are myne
which haunt the feilds and fountaines.

I wolde not thee it tell:

For all is myne,
that in this worlde doth dwell.

Bat I the flesh
of great bulles or bullockes?

Or drinke the blood
of goates and of the flockes?

4 Offer to God
praise and heartie thankesgining
And paye thy vowes
vnto God euerliuing.

Then will I helpe,
and thou shalt honour me.
is To the wicked
thus faith th' eternal God,
why doest thou preache
my Lawes and Hestes abrod,
Seing thou hast
them with thy mouth abused,
in And hatst to be

My wordes, I say,
thou dost reject and hate.

18 If that thou see a thief, as with thy mate, Thou runst with him, and so your praye do seke

and fo your praye do feke, And art all one

with baudes and ruffians eke.

to backbite and to sclander,

And how thy tongue

deceiveth, it is a wonder.

thy brother how to blame,
And how to put

thy mothers sonne to shame.

21 These things thou didst: and whilst I helde my tongue,

Thou didest me judge, (because I stayde so long)

Like to thy felfe: yet thogh I kept long filence,

Once shalt thou feele of thy wrongs inste recompense.

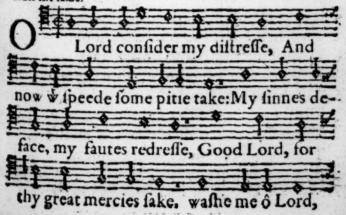
ye that forget the Lord,

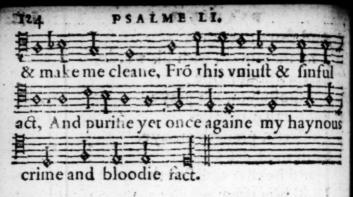
And

And feare not when
he threatneth with his worde,
Lest without helpe
I spoile you as a praye,
But he that thankes
offreth, praiseth me aye,
Saith the Lord God:
and he that walketh this trace,
I will him teache
Gods sauing health to embrace.

PSALME. LI. VV. VVhit.

when Dauid was rebuked by the Prophet Nathan for his greetoffences, he did not onely acknowledge the same to God with
protestation of his naturall corruption and iniquitie, but also left
a memoriall thereof to his posteritie. Therefore first he desireth
God to forgiue his sinnes, and renue in him his holy Spirit, with
promise that he will not be vinmindeful of those great graces: fynally, seating lest God wolde punishe the whole Church for his
faute, he requireth that he wolde rather increase his graces towardes the same.





- Me to acknowledge myne excesse:

  My sinne, alas, doth still remaine
  Before my face without relesse.
- 4 For thee alone I have offended, committing euill in thy fight:
  And if I were therefore condemned,
  Yet were thy judgement just and right.

10

11

- That first I was conceived in sinne:
  Yea, of my mother so borne was,
  And yet vile wretche remaine therein.
- Also beholde, Lord, thou dost loue, The inwarde trueth of a pure heart: Therefore thy wisedome from aboue Thou haste reueiled me to conuert.
- 7 If thou with hyssope purge this blot,

I shalbe cleaner then the glasse: And if thou wash away my spot, The snowe in whitenes shal I passe.

- 8 Therefore, ô Lord, suche ioy me send,
  That inwardly I may finde grace,
  And that my strength may now amend,
  which thou hast swagde for my trespace.
- Turne backe thy face and frowning ire, (For I have felt ynough thyne hand) And purge my finnes I thee defire, which do in nomber passe the fand.

And frame it to thyne holy will:

Thy constant Sprite in me let rest,

which may these raging enmies kill.

But speedely my torments end:
Take not from me thy Sprite and grace,
which may from dangers me defend.

Mhich I was wont in thee to finde:

And let me thy free Sprite retaine,

Which vnto thee may stirre my minde.

13 Thus when I shall thy mercies knowe, I shall instruct others therein:

And men that are lykewise brought lowe, By myne ensample shal see sinne.

14 O God, that of myne health art Lord,
Forgiue me this my bloodie vice:
Myne heart and tongue shall then accorde,
To sing thy mercies and justice.

O Lord, which art the onely kay:
And then my mouth shall testifie,
Thy wondrous workes and praise alway.

I wolde have offred many one:
But thou estemst them of no price,
And therein pleasure takste thou none.

O Lord, thou neuer doste reject:
And to speake trueth, it is the best,
And of all sacrifice th' effect.

Powre out thy mercies on thyne hil: And on Ierusalem thy grace, Buylde vp the walles, and loue it stil.

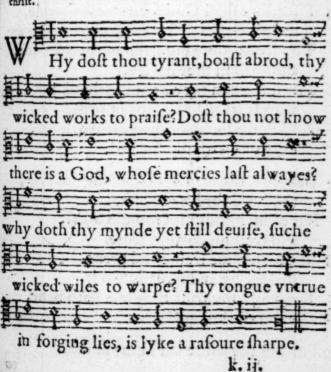
Of peace and righteousnes, I say: Yea, calues and many other things,

V por

# Vpon thyne altar will we lay.

## PSALME LII. I. Hop.

Dauid describeth the arregant tyrannie of his adversarie Doeg, Sauls chief shepcherde, whose fals surmises caused Ahimelecki with the rest of the Priestes to be slaine. David prophecieth his destruction, and encourageth the faithful to put their considence in God, whose judgementes are mostes sharpe against his adversaries. And fynally he rendreth thankes to God for his deliverance. In this psalme is lively set foorth the kingdome of Anti-thiss.



3 On mischief why sets thou thy mynde, and wilt not walke vpright? Thou hast more lust false tales to finde, then bring the trueth to light.

4 Thou doste delite in fraude and guile, in mischief, blood and wrong:

Thy lippes have learnde the flattring stile, O false deceitfull tongue.

5 Therefore shall God for aye confounde, and plucke thee from thy place, Thy seede roote out from of the grounde, and so shall thee deface.

6 The iust when they beholde thy fall, with feare wil praise the Lord:
And in reproche of thee withall

And in reproche of thee withall crye out with one accord.

7 Beholde, the man which wolde not take, the Lord for his defense, But of his goods his God did make, and trust his corrupt sense.

8 But I, an oliue freshe and grene, shal spring and spread abrod:

For why? my trust all tymes hath bene, vpon the liuing God.

· 9 For this therefore wil I giue praise,

I wil fet foorth thy Name alwayes, wherein thy Saintes reioyce.

### PSALME LIII. T. N.

The prophet describeth the crooked nature, the crueltie, & punishment of the wicked when they loke not for it, and desireth the deliuerance of the godly, that they may reloyee together.

Sing this as the 14. Pfalme.

There is no God, as foolish men,
Affirme in their mad mode:
Their driftes are all corrupt and vaine,
not one of them doth good.

2 The Lord beheld from heaven hie, the whole race of mankynde,

And fawe not one that fought in dede, the liuing God to finde.

3 They went all wide and were corrupt and truely there was none: That in the worlde did any good, I say there was not one.

4 Do not all wicked workers knowe that they do feede vpon My people as they feede on bread?

the Lord they call not on.

5 Euch there they were afrayde, and stode, k. iij.

with trembling all dismaide where as there was no cause at all why they shulde be afrayde.

For God his bones that thee befegde hath scattred all abrode:
Thou hast confounded them, for they rejected are of God.

6 O Lord give thou thy people health, and thou, ô Lord, fulfill Thy promise made to Israel from out of Sion hill.

when God his people shall restore, that erst was captine lad: Then Iacob shall therein reioyce and Israell shalbe glad.

#### PSALME LIIII. VV. Ke.

Danid brought into great danger by the reason of the ziphing cassest upon the Name of God to destroye his enemies: promising sacrifice, and free of ringes for so great deliverance.

#### Sing this as the ten Commandementes

SAue me, ô God, for thy names fake,
And by thy grace my cause defend.
Oh, heare my prayers which I make,
And let my wordes to the ascend.
For strangers do against me ryse,

And

And tyrants seeke my soule to spill: They set not God before their eyes, But bent to please their wilfull will.

4 Beholde, God is myne helpe and stay, And is with suche as do me aide.

5 My foes dispite he will repay: Oh, cut them of as thou hast saide.

- 6 Then facrifice, ô Lord, will I
  Present full freely in thy fight,
  And will thy Name still magnisse,
  Because it is bothe good and right.
- 7 For he me brought from troubles great, And kept me from their raging ire: Yea, on my foes which did me threat, Myne eyes haue sene myne hearts desire.

PSALME LV I. Hop.

Dauid being in great heatines and diffresse, complaineth of the cruckte of Saul, and of the fals hode of his familiar acquaintance, vetering moste ardent affection to move the Lord to pitte him. After being affured of deliverance: he setteth foorth the grace of God, as thogh he had already obtained his request.

God give eare and do apply, to heare me when I pray:

And when to thee I call and cry, hide not thy felfe away.

k. iiij.

2 Take heede to me, graunt my request, and aunswer me againe: with plaints I pray, full fore opprest, great grief doth me constrayne.

oppresse me through despight:
And so the wicked forte lykewise,
to vexe me have delight.
For they in counsel do conspire
to charge me with some ill:
And in their hasty wrath and ire
they do pursue me stil.

4 My heart doth faint for want of breath it pantteth in my brest:
The terrours and the dread of death,

do worke me muche vnrest.

5 Suche dreadful feare on me doth fall,
that I therewith do quake:
Suche horror whelmeth me with all,

that I no shift can make.

6 But I did fay who will geue me, the fwift and pleafaunt winges Of fome faire doue, then wolde I flee, and rest me from these things. 7 Lo then I wolde go farre away, And I wolde hide my felfe and flay, in some great wildernes.

8 I wolde be gone in all the haft, and not abyde behinde, That I were quite, and ouer past these blastes of boilteous winde.

9 Deuide them Lord, and from them pul, their deuilish double tongue: For I haue spied their citie full, of rauine, strife, and wronge,

to for they bothe night and day about do walke vpon her wall: In middes of her, is mischief stoute,

and foro we eke with all.

her dedes are muche to vile,
And in her stretes there doth remayne,
all craftie fraude and guile.

I If that my foes had fought my shame,
I might it wel abide,
From open enmies checke and blame,
fome where I coulde me hide.
But thou, it was my fellowe deare
which freindship didst pretend.

And didft my fecret counsel heare, as my familiar freind.

in secret and abrode,
And we together oft did walke,
within the house of God:

15 Let death in hast vpon them fall,
and send them quicke to hell:
For mischief reigneth in their hall,
and parlour where they dwell.

to him for helpe I flee:
The Lord will heare me by and by,
and he will fuccour me.

7 At morning, noone, and euening tyde,
when I fo instantly haue cryde,
he dotn not say me nay.

18 To peace he shall restore me yet, thogh warre be now at hand, Althogh the nomber be full great, that wolde against me stand. 19 The Lord that reigneth ere and late fhal heare, and wracke them fore: For fith no chaunge is of their flate, they feare not God therefore.

which were in couenant knit:

Of freindship to neglect the bands,
he passeth not a whit.

21 Thogh warre within his heart did boyle, lyke butter were his wordes:

Althogh his wordes were smoothe as oyle, they cut as sharpe as swordes.

22 Cast thou thy care vpon the Lord, and he shall nourishe thee: For he will not for aye, accorde the just in thrall to be.

23 But God shal cast them depe in pit, that thirst for blood alwayes: He will no guilefull man permit,

to liue out halfe his dayes.

Thogh suche be quite destroide and gone, in thee (ô Lord) I trust:

I shall depend thy grace vpon, with all my heart and lust.

PSALME LVI. I. C.

David being brought to Achis the King of Gath, 2 Sam 2112 of plaineth of his enemies, demandeth fuccour, putteth his truftin God& his promise. And promiseth to performe his vowes which he had taken upon him, whereof this was the effect to praise God in his Churche.

Sing this as the 70. Pfalme.

OGod to me thy mercie shewe, whom men wolde swallow & deuoure Eche day they striue to bring me lowe Vexing me fore fro houre to houre.

- Myne enemies daylie wolde me eate For many do against me fight: O thou moste high, yet in this strayt,
- 3 In thee my hope is furely pight.
- 4 I wil reioyce in God for aye, Because his wordes are true and iust: And seare no whit what slesh do may To me, sith I in God do trust.
- 5 The wordes which I my selfe did speake, Are turned to my smarte and gries: Their thoghtes echone ted them to wreake On me causeles, to my mischies.
- 6 In companys conuene do they
  Keaping them secrete in their strayt:
  They to my steppes take heede alway
  For why, to trappe my soule they waite.

7 They

co in ich

- They thinke they shall escape at last, Because they worke iniquitie: But thou, ô God, in wrath downe cast, These wicked solke and them destroye.
- 8 My wandrings thou hast nombred all, And in thy bottell put my teares: Are they not written great and small As thy register witnes beares
- y what tyme to thee I call and crye, Myne enmies then abacke shal slee: This knowe I moste assuredly, For God the Lord he is with me,.
- To For this wil I in God reioyce,

  Because his promises are sure:

  To him wil I list vp my voyce,

  whose worde for euer doth endure.
- I And sence my trust on God doth stand, I wil mans power not feare at all.
- To thee, I praises render shall.
- 13 For thou from death my foule madest free, And kepst my feete from slipe or fall: That I may walke, Lord, before thee with suche as light haue ouer all.

#### PSALME LVII. R, P.

Dauid being in the defert of Ziph, where the inhabitants did betray, him, & at length in the same caue with Saul. 2. Calleth moste earnastly vnto God with full considence, that he will performe his promise and take his cause in hande 5. Also that he will show his glorie in the heavens and the earth against his cruel one mics. 9. Therefore doth he render laude and praise.

Sing this as the ten commandementes.

BE mercifull to me, ô God,
be merciful to me:
For why? my foule in all affaultes,
shall ever trust in thee.
And till these wicked stormes be past,
which ryse on everie syde:
Vnder the shaddowe of thy wings,
my hope shall alwayes byde.

2 I will therefore call to the Lord, who is moste high alone: To God who will his worke in me, bring to perfection.

3 He will fend downe from heauen aboue to faue me, and reftore
From the rebukes of wicked men that fayne wolde me deuoure.

God wil his mercie furely fend,

and constant trueth also:
To comforte me, and to defend
against my cruel foe.

A Alas to long my foule doth lye, amongest these Lyons keene: That rage and sume lyke slambe of syre, the sonnes of men I meene.

whose teeth are lyke the grounden speare.

lyke arrowes are their wordes:

And eke their tongues in forging lies,

are sharpe as any swordes.

s Exalt thy felfe, ô God therefore, aboue the heauens hight: And ouer all the earth declare thy glorie and thy might.

6 To trappe my steppes, where I shulde passe
a snare they did laye out:
My soule was pressed downe for seare,
which compast me about.
Before me they did digge and cast,
a depe and vglye pit,
Yet they now fallen are at last,
them selues in mydst of it.

7 My heart is ready bent, ô God, my heart is ready bent I wil fing fonges, and Pfalmes of praise, to thee I will present.

8 Awake my tongue my great delite, my viole and my harpe: I wil get vo by breake of day

I wil get vp by breake of day and of my God wil carpe.

9. I wil thee praise, & Lord of might, the people all among: And eke amid the nations great of thee shalbe my song.

and to the heavens doth reache:

The cloudes and elements about
thy faithfulnes do preache.

aboue the heavens height: and over all the earth declare thy glorie and thy might.

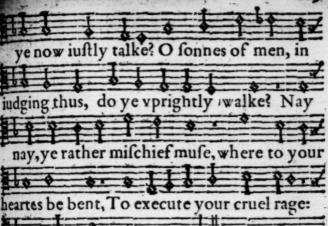
#### PSALME LVIII. VV. Ke ..

The describeth the malice of his enemies the flatterers of Saul, who bothe for thy and openly sought his destruction, from whome he appeals in to Gods in agencies, shewing that the inft shall reio co, when they see the punishment of the wacked to the glorie of God.









on earth your tyme is spent.

But what? the wicked strangers are, and from the wombe they stray. Yea, from their birth they lewdly erre, and none so lye as they.

4 Their fubtile malice doth furmount the craftie ferpents speare,

s who coulde th' inchanters charmes avoide, by stopping close his eare:

as do thy trueth deuoure:
The lawes of these yong lions, Lord,
breake downe and swage their power.

7 And as the waters do decrease,

when that thou dost thine arrowes shoot then let them breake as glasse.

- 8 Let fuche consume as doth a finaile, whose nature is to melt, Or like vntimely frute, whose eyes no sunne hath fene nor felt.
- 9 As flesh red rawe, vnmete for meat, till chaunge be made by fire, So let them, Lord, fade hence, as with a whirlewinde in thyne ire.
- thy vengeance thus to fee,

  And bathe his feete in suche mens blood,
  with pure affect shall he.

ner

A

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the righteous frute may haue,
By feing God to judge the earth,
and yet his flocke to faue.

#### PSALME LIX R. P.

David being in great danger of Saul, who feat to flay him had bed, prayeth vato God: Declareth his innocencie and their find defining God to deftroy all those that sinne of mulicious wickernes: whome though he kepe aliue for a time to exercise his people yet in the end he will consume them in his wrath, that he may be knowne to be the God of saakob to the end of the world. For this he singeth praises to God, affured of his mercies.







non me faue, that feeke my foule with crueltie

For lo, they waite, my foule to take, Strong men against me do conuene: Not for no falt that I did make, That they in me, o Lord, have fene.

They runne, and fast for none offence Prepare the felues, with bragges & boaftes: Arise therefore in my defence, And them beholde, Lord God of Hostes.

O God of Ifrael awake, That thou all nations fo maift trie: To punish them no pitie take, That thus transgresse maliciously.

- 6 At night they stirre and seeke about, As hongrie hounds they houle and crye. And all the citic cleane throughout From place to place they seeke and spye.
- 7 Beholde their lippes, suche spitesul words Cast out, as they shulde seme to beare within their mouth sharpe edged swords For what regarde they who doth heares
- 8 But Lord, thou hast their wayes espied, And at the same shalt laugh apace: The heathen solke thou shalt deride, Yea, mocke and scorne them to their face.

14

16

- 9 His force therefore that wolde me wrong I will referre, ô Lord, to thee: For thogh for me he be to strong, Yet God will my defender be.
- whose mercies I have sounde of olde: God wil my soes echone deface So that myne eyes shall it beholde.

11 But flay them not, lest their decay,

My people shulde forget and light: Disperse them, Lord, our shield and stay, And bring them lowe by thy great might

- The sinnes of their owne mouth, even that whereto their lippes were aye applied, Curses and lies then let them prate.
- That they henfforth no more be kend: That men may knowe how great impire, Hath Iacobs God, to the worldes end.
- Like barking dogges, which houle and crye when they runne here and there for lacke, The towns about their preye to fpye.
  - They wander shall for honger great
    To seke their food, with nead opprest,
    Before they filled be with meat:
    Althogh the night drive them to rest.
- And early will thy mercie praise:
  For thou hast aye bene my strong towre,
  And refuge in my troublous dayes.

1. 11].

17 To thee my onely strength, I will,

Therefore fing Psalmes vncessantlye; For God is my defense, and still, A God moste merciful to me.

## PSALME IX. I. Hop.

David being now King over Judah and having had many victories showeth by evident signes, that God elected him King assuring the people that God will prosper them, if they approx the same. After he prayeth vnto God to sinishe that that he had begonne.

Sing this as the 59. Pfalme.

O Lord thou didst vs cleane forsake, and scatteredst vs abrode: Suche great displeasure thou didst take, returne to vs (ô God.)

2 Thy might did moue the lande so fore, that it in sunder brake: The hurte thereof (ô Lord) restore,

for it doth bow and quake.

3 with heavie chaunce, thou plagedst thus, the people that are thyne.

And thou haste given vnto vs, a drinke of giddy wyne.

4 But yet to suche as feare thy Name, a banner thou didst shewe:
That they may triumph in the same,

becaul

9

because thy worde is true.

So that thy might may kepe and faue,
thy folke that fauour thee:
That they thy helpe, at hand may haue,
6 Lord, graunt this to me.

I will reioyce: for God hath saide, within his holy place: That I shall Sichem lande deuide, and Succothes vale by pace.

7 Gilead is given to my hand,
Manasses myne besyde,
Ephraim the strength of all my land,
my Law doth Iuda guyde.

8 In Moab I will wash my feete,
ouer Edom throwe my shoo:
And thou Palestine see thou seeke,

for fauour me vnto.

9 But who wil bring me at this tyde,
vnto the citie strong?
Or who to Edom will me guyde,
fo that I go not wrong.

10 wilt thou not God? which didst forsake,
thy folke, their land and costes:
Our warres in hand that woldst not take,
nor walke among our hostes.

II Giue ayde, ô Lord, and vs releue, from them that vs difdayne:

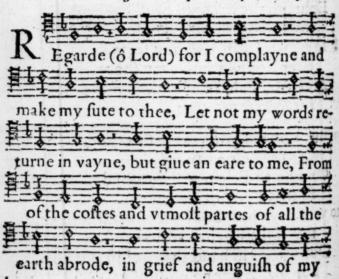
The helpe that hostes of men can geue, it is but all in vayne.

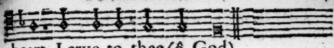
12 But through our God, we shal have might, to take great things in hand:

He will treade downe and put to flight, all those that vs withstand.

## PSALME LXI. I. H.

Twhether that he were in danger of the Ammonites, or being purfued of Absalom, here he cryeth to be heard and delivered, and confirmed in his Kingdome. He promiseth perpetuals praises





heart, I crye to thee (ô God)

hţ,

Vpon the rocke of thy great power, my wofull mynde repofe.

Thou art my hope, my forte and tower, my fense against my foes.

within thy tent I lust to dwell, for euer to indure:

Vnder thy winges I knowe right well, I shalbe fafe and fure.

For thou, ô God, heardst my request, and grantedft eke the same, And with an heritage halt bleft, all suche as feare thy Name.

6 This shalt thou graunt the King alwayes, a life full long to fee:

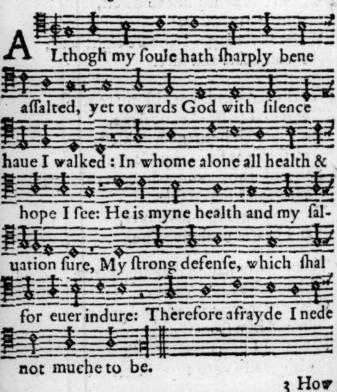
To many ages shal his dayes, and yeares prolonged be.

7 That he may have a dwelling place, before the Lord for aye: O let thy mercie trueth and grace, defend him from decay.

8 Then shal I sing for ever still, with praise vnto thy Name: That all my vowes I may fulfill, and daylie pay the fame.

#### PSALME LXII. VV. Ke.

This Pfalme partly conteineth meditations, whereby Dauid incourageth him felf to truste in God against the assaultes of tentations. And because our myndes are easily drawen from God by allurementes of the worlde, he sharpely reproueth this vanitie, to the intent he might cleave fast to the Lord.



of mischief thus be musing,
Thereby not myne,
but your owne deaths procuring?
For ye shal be
like to a rotten wall:

4 Yet lo how they,
confulte for to displace him,
And by their lyes
from dignitie to chase him.
With mouth they blesse,
their hearts repleate with gall.

5 But thou, my foule, in filence waite Gods leafure,

6 who is myne hope, my strength and onely treasure: Therefore my foes

I nede nothing to feare.

7 In God the Lord,
my fauing health is certeine:
My glorie doth
to him also apperteine:
He is my rocke:
I trust he will me heare.

8 Truste in this Lord, ye people fore oppessed: Shewe him your grief:
he will it fe redressed:
For he alone,

our hope muste be and staye.

9 But yet, alas, mens fonnes are mere vanitie:

Suche lyars are, as pretende moste grauitie:

Yea, vanitie
in weight them downe will waye.

in wicked oppression,
And be not vaine,

nor yet want discretion: If riches growe,

fet not your hearts thereon.

11 God once or twife,
fpake thus within myne hearing,

That power to him, alone was apperteining,

And that all shulde depende wel thereupon.

to thyne thy mercie shewest,
And as men be,
fo thou their workes rewardest.

### PSALME LXIII. THO. STER.

Dauid, after he had bene in great danger by Saul in the defert of Ziph, made this Pfalme: wherein he giveth thankes to God for his wonderfull deliverance, in whose mercies he trusted, even in the middes of his miseries: prophecying the destruction of Gods enemies, and contrariwise, happynes to all them that truste in the Lord. 1. Sam. 2).

Sing this as the 44. Pfalme.

O God, my God, I watche betime,
to come to thee in hafte:
For why? my foule and body bothe
do thirst of thee to taste.
And in this baren wildernes,
where waters there are none,
My slesh is partcht for thought of thee:
for thee I wishe alone.

thy glorie, strength and might:
As I was wont it to beholde.

within thy Temple bright.

3 Forwhy? thy mercies farre furmounte this life and wretched dayes:

My lippes therefore shal give to thee, due honour laude and praise.

4 And whiles I liue, I wil not faile, to worshipe thee alway: And in thy Name I shal lift vp myne handes when I do pray.

- My foule is fillde as with marowe,
  which is bothe fat and fwete:
  My mouth therefore shalling suche songes,
  as are for thee moste mete.
- 6 when as in bed I thinke on thee, and eke all the night tyde,

7 (For vnder couert of thy winges thou art my joyful guyde.)

8 My foule doth furely sticke to thee: thy right hand is my power,

9 And those that seeke my soule to stroy; Them death shal sone devoure.

their carcafes shal fede

The hongrie foxes, which do roue, their preye to feeke at nede.

In The King, and all men shal reioyce, that do professe Gods worde:

For liers mouthes shal then be stopt, which have the trueth disturbde.

# PSALME LXIIII. I. Hop.

David prayeth against the furie & false reportes of his enemies: he declareth their punishment and distruction, to the comforte of the just, and the glorie of God.

Sing this as the 18 Pfalme.

O Lord vnto my voyce giue eare, with plaint when I do pray: And rid my life and foule from feare of foes that threat to flay.

2 Defend me from that forte of men, which in deceites do lurke: And from the frowning face of the

And from the frowning face of them, that all ill feates do worke.

men whet and sharpe their swordes:
They shoote abrode their arrowes keene,
I meane moste bitter wordes.

with privie fleight shoote they their shaft, the vpright man to hit:

The iust vn ware to strike by crast, they care or scare no whit.

A wicked worke have they decreede, in counsel thus they crye: To vse deceit let vs not dreede,

what? who can it espye?

6 What wayes to hurte they talke and muse, all tymes within their hearte: They all consulte what seates to vse,

eche doth inuent his parte.

7 But yet all this shal not auayle, when they thinke least vpon: God with his dart shal them assayle, and wounde them euerie one.

- 8 Their craftes and their ill tongues withall;
  fhal worke them selues suche blame:
  That they shal slee which see their fall,
  and wonder at the same.
- o Then all shal see and knowe right wel,
  that God the thing hath wrought:
  And praise his wittie workes and tel,
  what he to passe hath brought.
  To Yet shal the just in God rejoyce,
  stil trusting in his might:
  So shal they joye with mynde and voyce,
  whose heart is pure and right.

## PSALME LXV. I. Hop.

A praise and thankesgeuing vnto God by the faithful, who are fignified by Sion, and Ierusalem, for the chosing, preservation & governance of them, and for the plentiful blessings powred for the vpon all the earth.

Sing this the 30. Pfalme.

Thy praise alone, ô Lord, doth reigne, in Sion thyne owne hill,
Their vowes to thee they do maintaine and their behelfes fulfil.

2 For that thou doest their prayer heare, and doest thereto agree: . Thy people all bothe farre and neare,

Thy

with trust shal come to thee.

My wicked dedes preuaile, ô Lord, they power haue ouer me: But thou, shalt mercie vs accorde, althogh we sinnfull be. The man is blest whome thou dost chuse,

within thy court to dwell:

Thy house and temple he shal vie, with pleasures that excell.

Thou wilt in iustice heare vs God our health of thee doth ryse:
The hope of all the earth abrode, and the sea coastes likewise.

with strength he is befer about, and compast with his power:

He makth the mountaines strong and stout; to stand in eueric stoure,

7 The swelling seas he doth asswage, and makth their streames full stil: He doth restrayne the peoples rage, and rulthe them at his wil.

8 The folke that dwel ful farre on earth, fhal dreade thy fignes to fee:

Thou shalt the morne and even with mirth, make passe with praise to thee.

m. j.

and thirsteth more and more:
Then with thy droppes thou dost apply,
and muche encrease her store.
The floud of God doth ouerstowe,
and so doth cause to spring,
The seede and corne which men do sowe

The seede and corne which men do sower for he doth guyde that thing.

whereby her cloddes do fall:
Thy drops to her, thou dost distill,
and blesse her frute with all.
Thou deckst the earth of thy good grace.

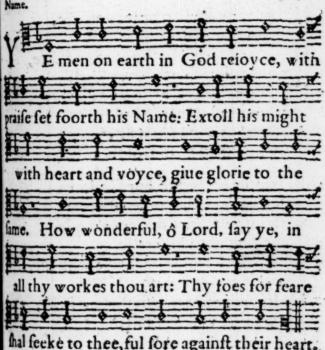
with faire and pleasaunt crop: Thy cloudes distill their dew a pace, great plentie they do drop.

vith fatnes they abound
The hilles also for ioy shal hop,
so fertill is their ground.
In pasturs plaine the flockes do feede,

and couer all the earth:
The vales with come shal so exceds,
that men shal sing for mirth.

PSALME LXVI. I. Hop.

He provoketh all men to praise the Lord & to consider his worker. He setteth foorth the power of God to affraye the rebels and sheweth how God hath delivered Israel from great bondage all afficients. He promise the give facrifice. And provoketh all men to heare what God hath done for him, and to praise his Name.



All men that dwel the earth throughout, that praise the Name of God:

The laude thereof the worlde about, they shal shewe foorth abrode.

All folke come foorth, beholde and fee;

m. ij.

what things the Lord hath wrought: Marke well the wondrous workes that he, for man to passe hath brought.

6 He laids the sea like heapes on hie, therein away they had: On foote to passe bothe faire and drie, whereof our hartes were glad.

7 His might doth rule the worlde alway,
his eyes all things beholde:
All fuche as wolde him disobey,

by him shalbe controlde.

8 Ye people give vnto our God, due laude and thankes always: with ioyful voyce declare abrode, and fing vnto his praise.

9 Which doth endue our soule with life, and it preserve with all: He stayeth our seete so that no strife,

can make vs flippe or fall.

10 The Lord doth proue our dodes with fire, if that they will abyde:

As workmen do when they defire, to have their filuer tryde.

Thou halt vs taken in the fnare, where we have bene full long

Our

13

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16 (

Our loyns ly kewise they compast are with chaynes, and fetters strong.

n And thou also didst suffer men, on vs to ryde, and reygne:

we went through fire and water then, for verie grief and paine.

Yet sure thou dost of thy good grace, dispose it to the best:

And bring vs out into a place, to line in wealth and rest.

Note thy house resorte will I, to offer and to pray: And there I will my selfe apply, my vowes to thee to pay.

4 The vowes that with my mouth I spake, in all my grief and smart:

The vowes (I fay) which I did make, in dolor of my hart.

of incense and fat rammes:
Yea, this my sacrifice shalbe,

of bullockes, Goates and Lambes.

16 Come foorth and hearken here full fone,

what he for my poore foule hath done, m. iij. to you I will record.

this mouth to him did crye:

My tongue likewise did speed apace
to praise him by and by.

18 But if I fele my heart within,
in wicked workes reioyce:

Or if I have delite to sinne,
God will not heare my voyce.

and what I did require:

My prayer he did wel regarde,
and graunted my defire.

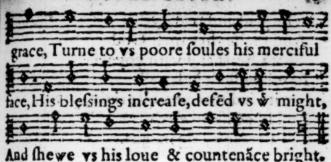
Nor raife to him that hath not put,
nor cast me out of mynde:

Nor yet his mercy from me shut,
which I do euer finde.

## PSALME LXVII. VV. VVhit.

A prayer for the prosperous estate of the Church: not onely that God wolde desend the same in Jurie, but also that he wolde increase it: wherein briefly is set foorth the Kingdome of Christ, which shulde be erected at Christes comming throughall the worlde.





- That whiles in this earth
  we wander and walke,
  Thy way es may be knowen
  in thought dede and talke:
  And how thy great loue
  towarde mankynde is bent,
  Since thy fauing health
  to all folkes is fent.
- The people therefore,
  6 God, let them praise
  Thy wonderful workes,
  and merciful wayes.
  Yea, let all the worlde
  bothe farre, wide and neare,
  Praise thee their Lord God,
  with reuerence and feare.
- 4 Oh, let the whole worlde

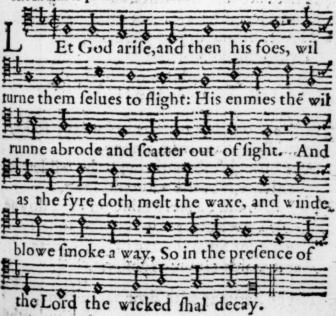
be glad and reioyce,
And praife thee their God
with heart and with voyce:
For thou shalt judge all
with judgement moste right,
And likewise on earth,
shalt rule by thy might.

- yhose workes passe all same,
  whose workes passe all same,
  Let all people praise
  thy glorious Name:
  All people, I say,
  in eucrie place,
  Let them giue thee praise,
  and extoll thy grace.
- 6 So shalt thou then cause
  the earth frute to beare
  Moste plentifully,
  and euerie where:
  And God, euen God,
  on whome we do call,
  His blessings shal give,
  and prosper vs all.
- 7 So then we shal fele.
  Gods blessings echone.

And so of his grace
there shall complayed none:
Then all the worldes endes
and countries throughout
His maruellous power,
shal feare and redoubt.

#### PSALME LXVIII. THO. STER.

In this Pfalme Dauid fetteth foorth as in a glaffe, the wonderful mercies of God towardes his people, who by all meanes & most strange fortes declared him felfe to them. And therefore Gods Church by reason of his promises, graces and victories, doth excell without comparison all worldly things: he exhorteth therefore all men to praise God for euer.



3 But righteous men before the Lord fhal hartely reioyce:

They shalbe glad and merie all, and chearful in their voyce.

A Sing praise, sing praise vnto the Lord, who rydeth on the skie:

Extoll this Name of Iah our God, and him do magnific.

yithin his holy place,
That Father is of Fatherles,
and Judge of widowes cafe.

Houses he giveth and yssue bothe,
 vnto the comfortles:
 He bringeth bondmen out of thrall,

and rebelles to diffres.

7 when thou didst marche before thy folke, th' Egyptians from among, And broughst them through the wildernes,

which was bothe wide and long,

8 The earth did quake, y raine powred downe heard were great clappes of thunder:
The mount Sinai shooke in suche sorte, as it wolde cleaue a sunder.

9 Thyne heritage with droppes of raine, aboundantly

And if so be it baren waxt, by thee it was refresht.

Thy chosen flocke doth there remaines thou half preparde that place:

And for the poore thou didft prouide, of thyne especiall grace.

n God will give women causes iuste to magnifie his Name:

when as his people triumphes make, and purchase brute and same.

12 For puissant Kings for all their power shal flee and take the foile:

And women which remaine at home, shall helpe to parte the spoile.

13 And thogh ye were as blacke as pottes, your newe shulde passe the doue,

whose winges and fethers seme to haue, filuer and golde aboue.

4 when in this lande God shal triumph ouer Kings both high and lowe, Then shall it be lyke Salmon hil, as white as any snowe.

y Thogh Basan be a frutefull hill, and in height others passe: Yet Sion Gods moste holy hill, doth farre excell in grace.

and leape for pride together?

This hill of Sion God doth loue,

and there wil dwel for eyer.

of warriours good and strong: The Lord also in Sinai

The Lord also in Sinai is present them among.

18 Thou didst, ô Lord, ascend on high, and captives led them all:

who in tymes past thy chosen flocke in prison kept and thrall.

Thou madste them tribute for to paye: and suche as did repine,

Thou didst subdue, that they might dwell in thy temple deuine.

he powrth on vs suche grace:

From day to day he is the God
of our health and solace.

20 He is the God from whome alone, faluation cometh plaine: He is the God by whome we scape, all dangers, death and paine.
21 Thus God will wounde his enmies head,
and breake the heery scalpe
Of those, that in their wickednes,
continually do walke.

22 From Basan wil I bring, said he,
my people and my shepe,
And all myne owne, as I have done,
from danger of the depe.
23 And make them dippe their feete in blood,
of those that hate my Name:

And dogges shal have their togues embrude with licking of the same.

24 All men may see how thou, ô God, thine enmies dost deface, And how thou goest, as God and King, into thyne holy place. 25 The singers go before with ioye:

And in the middes the damfels playe with timbrel and with taber.

26 Now in thy Congregations, ô Ifrael, praise the Lord: And Iacobs whole posteritie, give thankes with one accorde but Iuda made their hoste:
with Zabulon, and Neptalim,
which dwelt about their coste.

28 As God hath given power to thee,
fo, Lord, make firme and fure,
The thing that thou hast wrought in vs;
for ever to indure.

giue vnto thée, ô Lord,

For thyne vnto Ierufalem

fure promise made by word.

Yea, and strange Kings, to vs subdude, shal do like in those dayes: I meane, to thee, they shal present their giftes of laude and praise.

30 He shal destroy the spearemens rankes, these calues and bulles of might, And cause them tribute pay, and daunt all suche as love to sight.

31 Then shal the Lordes of Egipt come, and presents with them bring: The Mores moste blacke shall stretch their vnto their Lord and King. (handes 32 Therefore giue praise vnto the Lord:
Sing Psalmes to God with one consents
thereto let all accord.

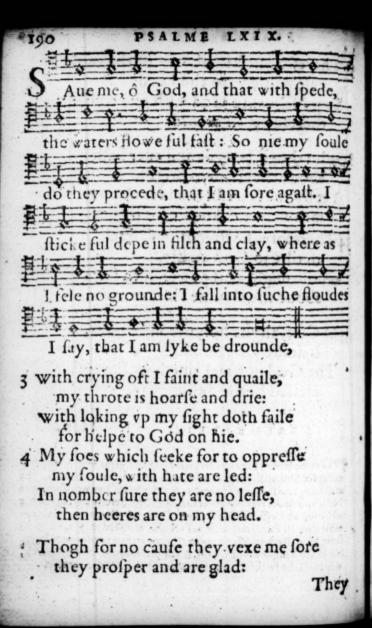
3 who though he ryde and ever hath above the heavens bright,
Yet by the feareful thunder clappes men may wel knowe his might.

34 Therefore the strength of Israel ascribe to God on hie,
whose might and power doth farre extend, above the cloudie skie.

is drade for euermore:
The God of Ifrael giueth vs ftrength,
praised be God therefore,

## PSALME IXIX. I. Hop.

The complaints, prayers, feruent zeale and great anguil hof Daaid is set foorth as a figure of Christ and all his members, the
malicious crueltie of his enemies, & their punis hment also: where
Indas and suche traitors are accursed. He gathereth courage in his
affliction and offereth praises vnto God, which are more accepmble then all facrifices: whereof all the afflicted may take comforte. Finally he doth proucke all creatures to praises, prophecying of the king dome of Christ, & the preservation of the Church,
where all the faithfull and their sede (hal dwell for cure.



They do compell me to restore, the things I neuer had.

what I have done for want of wit, thou Lord all tymes canst tell:

And all the same that I commit, to thee is knowne full well.

6 (O God) of Hostes defend and stay, all those that trust in thee: Let no man doubt or shrinke away,

for ought that chaunceth me.

It is for thee, and for thy fake, that I do beare this blame: In spite of thee, they wolde me make,

to hyde my face for shame.

8 My mothers sonnes my brethren all, forsake me on a rowe:

And as a stranger they me call, my face they wil not knowe.

that it doth pine me muche:
Their checkes and taunts at thee, to heare,
my very heart doth grutch.

to Though I do fast my slesh to chaste, yea, if I wepe and mone: Yet in my teeth this geare is cast,

n. j.

they passe not thereupon.

in facke cloth vie to walke:

Then they anone wil it peruert, thereof they iest and talke.

12 I was a talke to all the throng, that fat within the gate: The drunkardes lykewise in their s

The drunkardes lykewise in their songe, of me did talke and prate.

13 But thee the while (ô Lord) I pray, that when it peafeth thee: For thy great trueth thou wilt alway,

fend downe thyne ayde to me.

14 Plucke thou my feete out of the myre, from finking do me kepe:

From fuche as me pursue with ire, and from the waters depe.

and depth my foule denower:

And that the pit shulde me confound,
and shut me in her power.

16 O Lord of Hostes to me give earo, as thou art good and kinde: And as thy mercy is moste deare,
Lord have me in thy mynde.

7 And do not from thy servant hyde,
nor turne thy face away:
I am opprest on everie syde,
in hast give eare I say.

the same with ayde repose:

Because of their great tyranny,

acquite me fro my foes.

for those that seeke and worke the same thou knowest, and thou canst tel: For those that seeke and worke the same thou seest them all ful wel.

I sceke for helpe anone:

But finde no freindes to ease my smart,
to comforte me not one.

But in my meate they gaue me gall,

And gaue me in my thirst withall, strong vineger to drinke.

22 Lord turne their table to a fnare, to take them felues therein: And when they thinke full well to fare, then trap them in the gin.

- 23 And let their eyes be darke and blinde, that they may nothing fee: Bowe downe their backes, & do them bind, in thraldome for to be.
- 24 Powre out thy wrath as hote as fire, that it on them may fall: Let thy displeasure in thyne ire, take holde vpon them all.
- 25 As desert drie their house disgrace, their ofspring eke expell: That none thereof possesses their place, nor in their tents do dwell.
- on him they lay full fore:

  And if that thou do wounde the same,
  they seeke to hurte him more.
- 27 Lord let them heape vp mischief still, fith they are all peruert:

  That of thy fauour and good will, they neuer haue no part.

28 And dash them cleane out of the boke, of lyfe, of hope, of trust:

. That for their Names they never loke,

in

30

in nomber of the just.

19 Thogh I, ô Lord, with wo and grief, haue bene full fore opprest,

Thy helpe shal give me suche relief, that all that be redreft.

30 That I may give thy Name the praise, and shewe it with a fong:

I will extoll the fame alwayes, with hearty thankes among.

31 Which is more pleasaunt vnto thee, (fuche mynde thy grace hath borne:) Then ether Oxe, or Calfe can be, that hath bothe hoofe and horne. 3 when simple folke do this beholde,

it shal reioyce them fure:

All ye that feeke the Lord, be bolde, your life for aye shal dure.

33 For why? the Lord of Hostes doth heare, the poore when they complayne: His prisoners are to him ful deare, he doth them not disdayne.

34 wherefore the fkie and earth belowe, the fea with floude and ftream: His praise they shall declare and showe; with all that live in them,

n. 11].

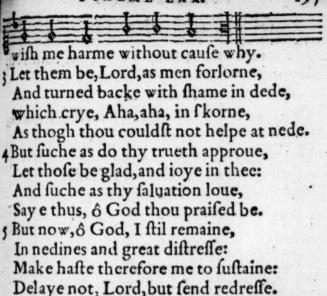
35 For fure our God will Sion faue, and Iudas cities builde:

Muche folke possession there shal have, her stretes shal all be filde.

36 His servantes seede shal kepe the same, all ages out of mynde:

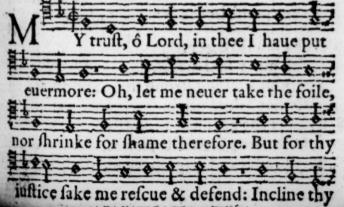
And there all they that love his Name,

a dwelling place shal finde. VV. Ke. PSALM'E LXX. THe prayeth to be spedely delinered: he desireth the Shame of his enemies, and the joyful comforte of all those that feke the Lord haste. 6 God to set me free: For foes are fearfly bent. For helpe with spede I call to thee: O Lord, make ha my foes preuent. Confounde them quite & put to shame, That seke my soule furiously Let the be turned backe with blame, That



PSALME LXXI. VV. VVhit.

Dauid declareth how he putteth his trust in God, beseching him to deliver him: he complaineth also of the pride of his enemies, and for the confirmation of his Faith, he prepareth to she we him selfe myndeful of Gods benefites.





gracious eare to me, & now fome succour sed.

3 Be thou my rocke moste sure, that aye I may be bolde: Thou hast given charge to saue me sounde, and art my towre and holde.

4 O thou my God and Lord, from wicked handes me shielde, And from all cruel enmies rage, which feeke to make me yelde.

For thou art my fure hope, on whome I do depend:

O Lord, my God, thou art my truft, fince childehode I did end.

6 Yea, from my mothers wombe thou wast my stay and guyde: Thou tokste me thence: therefore wil I, thee praise bothe tyme and tyde.

7 As I a monstre were, full many fled me fro: Yet thou wast my strong hope and trust, fo that I drad no fo.

& Lyke as the guffhing spring, fo shall my mouth brast out, Thy praises and magnificence,

10

for euer the worlde about.

yhen age crepth me vpon,
Ne yet forsake me in this plonge,
when strength and force is gone.

which seeke myne vtter shame:

And they which wolde bereaue my life,
deuised haue the same.

It Saying with courage stoute,

God hath him cast away:

Pursue him hard, and holde him fast:

for none him succour may.

nAh God, some mercie shewe, and be not farre from me: My God, make haste to helpe me now, as myne hope is in thee.

kil them which wolde me kil:
Let shame and sclander burie them,
which wolde me harme and il.

14 The meanewhile paciently,
I wil attend and waite:
Extolling ever more and more

Extolling euer more and more thy praises high and great.

in nombre passe my reache,
Yet I will dayly thy instice,
and thy sauing health teache.

in thy great strength and might:

I wil recorde thy bountie great,
and bring it foorth to light.

27 My God thou hafte me taught,
euen from my youth thy fawes,
And hitherto I haue fet foorth
thy diuine workes and Lawes.
28 Forfake me not now, Lord,
in this my gray hoarenesse:

Thy mightie power til I haue taught, this age and their successe.

19 As for thy justice, Lord,

it is in dede moste hie:
For thou hast made wonderful things:
6 God who is lyke thee?

20 For thow hast made me see, full great troubles and grief:

But when thou turndst, comforte I felt, by lyfe thou sendst relief.

21 Myne honour and estate,

1

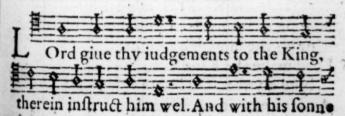
thou hast increased so:
That by thy louing face I feele,
my selfe comforted tho.
Therefore thy trueth wil I,
on violes praise, my Lord:
O holy one of Israel,
myne harpe shal eke accord.

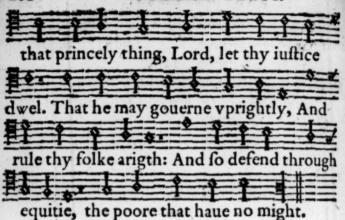
My lippes shalling for ioye,
when I shall tune thy praise:
Likewise my soule by thee redemde,
the same shall do alwayes.

4 Also my tongue shall speake
thy mercies ever and aye:
For suche as did procure myne hurte,
shame hath brought to decaye.

# PSALME LXXII. I. Hop.

The prayeth for the prosperous estate of the Kingdome of Salomon, who was the figure of Christ: under whome shalbe righteournes, peace, and selicitie. Vnto whome all Kings and all nations shal do homage, whose Name and power shall indure for suer, and in whome all nations shalbe blossed





3 And let the mountaines that are hie, vnto their folke giue peace, And eke let litle hils applye, in justice to encrease.

And eke destroy for euermore,
all those that do them wrong.

s And then from age to age shal they, regarde and feare thy might:
So long as Sunne doth shine by day, or els the moone by night.

b Lord make the King vnto the just, lyke rayne to fieldes new mowen: And lyke to droppes that lay the dust,

and

and fresh the land vnsowen.

The inft shal florish in his time, and all shal be at peace: Vntil the moone shal leave to prime,

wast, chaunge, and to encrease.

from shoare, to shoare throughout:

And from the floudes within the land,
through all the earth about.

The people that in defert dwel, fhal knele to him ful thicke: And all his enmies that rebel, the earth and dust shal licke.

or The Lordes of all the Yles thereby, great giftes to him shal bring:
The Kings of Sabe and Arabie, giue many costly thing.

in his good grace to stand:
And all the people of the worlde,
shal serue him at his hand.

that vnto him do call,
And eke the simple folke that have,
no helpe of man at all.

13 He shal take pitie on the poore, that are with nede opprest: He shal preserve them evermore, and bring their soules to rest.

14 He shal redeme their lyse from dreade, from fraude, from wrong, from might: And eke their bloude shalbe in dede, moste precious in his sight.

to him of Sabaes golde;
He shalbe honored as a King,
and daylie be extolde.

of corne shal beare suche throng: That it lyke Cedre trees shal stand, in Libanus sul long.

the frutes thereof shal passe:
In plentie it shal farre excede
and spring as grene as grasse.

18 For euer they shal praise his Name. while that the Sunne is light:

And thinke them happy through the fame, all folke shal blesse his might.

19 Praise ye the Lord of Hostes, and fing,

to Israels God eche one:

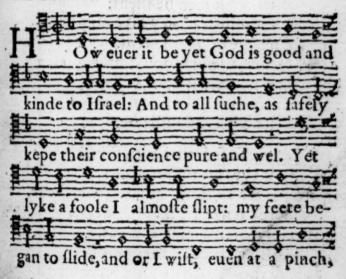
For he doth euerie wondrous thing,
yea, he him selfe alone.

20 And blessed be his holy Name,
all tymes eternally:

That all the earth may praise the same, Amen, Amen, say I.

#### PSALME LXXIII. THO. STER.

The Prophet teacheth by his example, that nether the worldlye prosperitie of the vngodly, nor yet the affliction of the good, oghe to discourage Gods children, but rather oght to moue vs to confider our fathers providence, & to cause vs to reverece Gods indegements, for as much eas the wicked vanish away lyke smoke, & the godly enter into lyse everlasting: in hope whereof he resigneth him self into Gods handes.



- O- 2 - 1 my steps a wrie gan glide.

For when I fawe fuche foolish men,

I grudgde and did difdayne, That wicked men all thinges shulde haue,

without turmoile or paine.

4 They neuer suffer pangs nor grief, as if death shulde them smite: Their bodies are bothe stoute and strong, and euer in good plite.

5 And fre from all aduerlitie, when other men be shent: And with the rest they take no parte of plague or punishment.

6 Therefore prefumption doth embrace their neckes, as doth a chaine, And are even wrapt, as in a roabe,

- with rapine and disdaine.

7 They are so fed, that even for fat their eyes oft tymes out start: And as for worldely goodes, they have, more then can wish their heart.

8 Their lyfe is moste licencious, boalting much of their wrong,

which they have done to fimple men,

and

and euer pride among.

The heavens and the living Lord, they spare not to blaspheme:

And prate they do on worldelie things, no wight they do esteme.

to The people of God oft tymes turne backe, to fee their prosprous state, And almoste drinke the selfe same cup,

and followe the same rate.

fluld knowe and vnderstand:

These worldelie things, since wicked men; be Lordes of sea and land?

n For we may see how wicked men, in riches stil increase:

Rewarded wel with worldelie goods, and liue in rest and peace.

By Then why do I from wickednes my fantasie refraine?

And wash myne handes with innocentes, and clense myne heart in vaine?

14 And fuffer scourges euerie day, as subject to all blame?

And euerie morning from my youth, fusteine rebuke and shame?

misliking myne estate:
But that I shulde thy children judge,

as folke vnfortunate.

this matter vnderstand:

But yet the labour was to great,
for me to take in hand.

17 Vntil the tyme I went into thyne holy place: and then I vnderstode right perfectly the end of all these men.

18 And namely how thou fettest them vpon a slipperie place,

And at thy pleasure and thy wil

thou doit them all deface.

19 Then all men muse at that strange sight, to see how suddenly:

They are destroyde, dispatcht, consumde,

and dead so horribly.

20 Muche lyke a dreame when one awakthe, fo shal their welth decaye:

Their famous names in all mens fight, shal ebbe and passe away.

21 Yet thus myne heart was grieued then:

my mynde was muche opprest:

So fond was I, and ignorant,
and in this point a beast.

Yet neuertheles by my right hand,
thou holdst me alwayes fast,

And with thy counsel dost me guid

24 And with thy counsel dost me guide, to glorie at the last.

but thee in heauen aboue?

And in the earth there is nothing,
lyke thee that I can loue.

My flesh and eke myne heart do faile,

but God doth faile me neuer:
For of myne heart God is the strength,
my porcion eke for euer.

27 And lo, all suche as thee forfake, thou shalt destroy echone: And those that trust in any thing, sauing in thee alone.

28 Therefore wil I drawe neare to God, and euer with him dwell: In God alone I put my trust, thy wonders wil I tell.

PSALME LXXIIII. I. Hop,.

The faithful complaine of the destruction of the Church and true religion, under the Name of Sion and the Temple destroyed: and trusting in the might and free mercies of God, by his co-uenant. They require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted servantes, & the consustion of his proude enemies.

Sing this as the. 72. Pfalme.

Why art thou Lord so long from vs, in all this daunger depe?
why doth thyne anger kindle thus, at thyne owne pasture shepe?

2 Lord call the people to thy thought, which have bene thyne fo long:

The which thou haste redemde & bought, from bondage fore and strong.

Haue mynde therefore and thinke vpon, remember it ful wel:

Thy pleasant place, thy mounte Sion, where thou wast wont to dwel.

3 Lift vp thy foote, and come in haft, and all thy foes deface:

which now at pleasure rob and wast, within thy holy place.

4 Amid thy Congregations all, thyne enmies roare (ô God) They set as signes on euerie wall, their banners splayde abrod. s As men with axes hewe the trees, that on the hils do growe: So shine the bils and swordes of these, within thy temple now.

the goodly grauen stones:
with axes, hammers, billes and swordes,
they beat them downe at once.
7 Thyne holy place with firie stame,
to grounde they have downe cast:
The house appointed to thy Name,
defiled is and waste.

8 And thus they faid within their heart, dispatche them out of hand: Then brunt they vp in euery part, Gods houses through the land.

our Prophetes all are gone:
To tel when this our plague shal end,
among vs there is none.

10 when wilt thou Lord, once end this shame and quaile thyne enmies strong: shal they alwayes blaspheme thy Name, and raile on thee so long?

It why dost thou drawe thy hand a backe?

o. iij.

o pluck it out, and be not flack, to give thy foes a rap.

12 O God, thou art my King and Lord, and euermore hast bene:

Yea, thy good grace throughout the worlde for our good helpe hath seene.

13 The feas that are so depe and dead, thy might did make them drie:

And thou didst breake the Serpents head, that he therein did dye.

14 Yea, thou didst breake the heades so great, of whales that are so fell:

And gauest them to those folke to eate, that in the desertes dwel.

15 Thou madit a spring with streames to rife, from rocke bothe harde and hie:

And eke thy hand hath made lykewise, deperiuers to be drie.

16 Bothe day and eke the night are thyne, by thee they were begonne:

Thou settst to serue vs with their shyne, the light and eke the sunne.

17 Thou dost appoint the endes and costes,

Bothe

Bothe somer heates, and winter frostes, thy hand hath founde them out.

18 Thinke on (ô Lord) no tyme forget,
thy foes that thee defame,
And how the folish folke are set,
to rayle vpon thy Name.
19 O let no cruel beast deuoure,
the Turtle that is true:
Forget not alwayes in thy powre,
the poore that muche do rue.

20 Regarde thy couenant and beholde, thy foes possesse the land: All sad and darke, for worne and olde, our Realme as now doth stand.

2t Let not the simple go away, nor yet returne with shame: But let the poore and nedie aye, giue praise vnto the same.

22 Rise Lord, let be by thee mainteined, the cause that is thyne owne: Remember how that thou blasphemde art by the folish one.

23 The voyce forget not of thy foes, for the presumption hie, Is more and more encreast of those,

o. iiij.

# that hate thee spitefully.

### PSAME LXXV. I. C.

The faithful do praise the Name of the Lord, which shal come to judge at the tyme appointed, when the wicked shall be put to confusion, and drinke of the cup of his wrath, their pride shall be abated, and the righteous shall be exalted to honour.

Sing this as the 67. Pfalme.

O God, laude and praise,
we wil give to thee,
Of vs at all tymes
thou shalt thanked be:
Sith thy Name is neare,
they wil without doubt
Thy workes of great same,
declare and shew out.

when I (fayeth God)
a mete tyme shal see,
I wil rightly Iudge.
For though the earth be,
with all that there dwel,
dissolued and waste,
Her pillers shal I
make stable and faste.

4 I saide to the sooles, learne now to be wife: And to the peruerse, let not your horne ryse. 5 List not vp (I said) your hornes thus on hie: Nor yet with stiffe neck.

Nor yet with stiffe neck, fpeake presumptouslie.

6 For why? high degree, procedes in no parte: From East, nor from west, ne yet from desert.

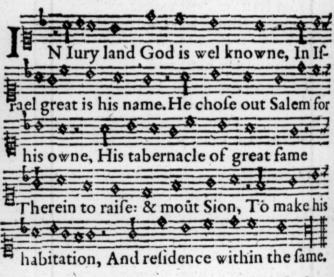
7 But God is the judge, who onely hath power: To throwe and cast downe or raise vp eche houre.

8 For lo, in his hand,
a cup now hath God
Of strong wyne, full mixt,
which he powrth abrod:
The wicked echone,
the dregges of that cup
Shal doutles wring out,
and drinke them all vp.

9 But I wil declare and shew foorth alwayes, And to Iacobs God wil fing laude and praise,
to The wicked mens hornes
in twaine breake wil I:
But the iust mens, shal
be lifted on hie.

#### PSALME LXXVI. R. Po..

There is fet foorth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the armies of Sen nacherib. And the faithful are exhorted to be thankful.



Their firie dartes so swift of flight:
Their shieldes, their swordes & all their crass
Of warre, whe they were boune to fight (ts

- Art thou therefore then mountaines hie, Of ratinous wolues without all right.
- The flout hearted were made a preye,
  A foden flepe did them confounde:
  And all the strong men in that fraye
  Their feble handes they have not founde.
- 6 At thy rebuke, ô Iacobs God, Horses with chariotes ouertrode, As with deade slepe were cast to grounde.
- 7 Feareful art thou (ô Lord our guyde) Yea, thou alone: and who is he That in thy presence may abyde, If once thyne anger kindled be?
- 8 Thou makest men from heauen to heare, Thy judgementes just: the earth for feare Stilled with silence then we see.
- 9 When thou, ô Lord, beginst to rise, Sentence to giue, as iudge of all, And in the earth dost enterprise To ridde the humble out of thrall.
- ro Certes, the rage of mortal men, Shalbe thy praise: the remnant then Of their furie thou bindst with all.
- 11 Vowe, and performe your vowes therefore

Vnto the Lord your God, all ye:
That rounde about him dwel: adore
This feareful one with offrings free.
Which may cut of at his vintage
The breath of Princes in their rage:
To earthly Kings feareful is he.

### PSALME LXXVII. I. H.

The Prophet in the name of the Church, rehearfeth the greatnes of his affliction, and his grieuous tentation, whereby he was driven to this end, to confider his former conversation, and the continual course of Gods workes in the preservation of his serwantes, and so he confirmeth his Faith against these tentations.



my trouble then is more:

I spake, but coulde not make an end,

my breath was stopt so fore.

4 Thou heldst mine eyes such wise from rest, that I alwayes did wake: with feare I was so fore opprest, my speache did me forsake.

The dayes of olde in mynde I cast, and oft did thinke vpon: The tymes and ages that are past, full many yeares by gon.

6 By night my fonges I call to mynde, once made, thy praise to shewe:

And with my heart muche talke I finde, my sprites do searche to knowe.

7 wil God (said I) at once for all, cast of his people thus: So that hence foorth no tyme he shall, be freindly vnto vs?

8 what? is his goodnes cleane decayde, for euer and a day?

Or is his promise now delayde, and doth his trueth decaye?

9 And wil the Lord our God forget,

his mercies many folde?

Or shal his wrath encrease so hote, his mercie to withholde?

the cause of this mistrust:

Gods mighty hand can helpe all this, and chaunge, it when he lust.

the working of the Lord:

Of all his wonders past and gone, I gladly will record.

12 Yea, all his workes I wil declare, and what he did deuife:

To tel his factes I wil not spare, and eke his counsel wise.

13 Thy workes (ô Lord) are all vpright and holy all abrod:

what one hath strength to match the might of thee ô Lord our God?

14 Thou art a God, that dost foorth shewe thy wonders euerie houre,

And so dost make the people knowe, thy vertue and thy power.

15 And thyne owne folke thou didst defend, with strength and stretched arme:
The The fonnes of Iacob that discend, and Iosephs seede from harme.

16 The waters, Lord, perceived thee, the water sawe thee wel:

And they for feare aside did see, the depthes on trembling fel.

17 The cloudes that were both thick & black did raine ful plenteously:

The thunder in the ayre did cracke, thy shaftes abrode did flee.

18 Thy thunder in the fire was heard, the lightning from aboue:

with flashes great made men afeared, the earth did quake and moue.

19 Thy wayes within the fea do lye, thy pathe in waters depe. Yet none can there thy steppes espie, nor knowe thy pathe to kepe.

20 Thou leadst thy folke vpon the land, as shepe on euerie side:

By Moyses and by Aarons hand, thou didst them safely guide.

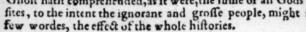
#### PSALME LXXVIII. THO. STER.

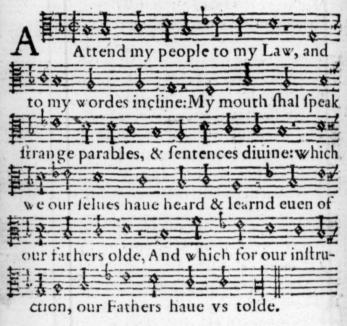
Hesheweth how God of his mercie chose his Church of the posteritie of Abraham, reproching the stubburne rebellion of their Fathers, that the children might not onely vade stande

that God of his free mercie made his couenant with their ance.

ftors:but alfo, feing them fo malicious and peruerfe, might be a-Thamed and fo turne wholy to God. In this Plalme the holye Ghoft hath comprehended, as it were, the fume of all Gods bene-

fites, to the intent the ignorant and groffe people, might fee in





4 Because we shulde not kepe it close, from them that shulde come after: who shulde Gods power to their race praise and all his workes of wonder.

To Iacob he commandment gaue

how Ifrael shulde live,

willing

willing our fathers shulde the same, vnto their children giue.

that they and their posteritie, that were not sprong up tho, Shulde have the knowledge of the Law, and teache their seede also.

7 That they might have the better hope, in God that is aboue:

And not forget to kepe his Lawes, and his preceptes in loue.

8 Not being as their Fathers were, rebelling in Gods fight,

And wolde not frame their wicked heartes to knowe their God aright.

how went the people of Ephraim their neighbours for to spoile, Shooting their dartes the day of warre, and yet they toke the foile?

the couenant that was made:

Nor yet wolde walke or leade their lines,
according to his trade.

his counsel and his wil,
And all his workes moste magnisicke,

which he declared stil.

12 What wonders to our forefathers, did he him felfe disclose
In Egipt land, within the field, that calde is Tancos?

13 He did deuide and cut the sea, that they might passe at ones.

And made the water stand as stil, as doth an heape of stones.

by day when it was bright:
And all the night, when darke it was,
with fire he gaue them light.

15 He brake the rockes in wildernes,
and gaue the people drinke:

As plentiful, as when the deepes, do flowe up to the brinke.

that were bothe drie and harde:
Of suche aboundance that no floudes,
to them might be comparde.

17 Yet for all this, against the Lord,

their finne they did increasse:

And stirred him that is moste high,
to wrath in wildernesse.

18 They tempted him within their hearts,
lyke people of mistrust;

Requiring suche a kinde of meate, as served to their lust.

19 Saying with murmuration in their vnfaithfulnes:

what? can this God prepare for vs, a feath in wildernes?

and floodes foorth with did flo:
But can he now give to his folke,
both bread and flesh also?

when God heard this, he waxed wroth, with Iacob and his fede:

So did his indignation, on Ifrael procede.

i Because they did not faithfully beleue and hope, that he:

Coulde alwayes helpe and succoure them, in their necessitie.

33 wherefore he did commande the cloudes: forthwith they brake in funder:

24 And rainde downe M A N for them to eat; a foode of mikel wonder.

25 when earthly men with angels foode, p. ij. were fedde at their request,

26 He bade the Eastwinde blowe away, and brought in the Southwest,

27 And rainde downe flesh as thicke as dust, and soule as thicke as fand:

23 which he did cast amiddes the place, where all their tentes did stand,

29 Then did they eat excedingly, and all men had their filles: Yet more and more they did defire, to ferge their luftes and willes.

30 But as the meat was in their mouthes. his wrath vpon them fel,

31 And flewe the floure of all the youth, and choise of Israel.

32 Yet fel they to their wonted sinne, and stil they did him grieue: For all the wonders that he wrought, they wolde him not beleue.

33 Their day es therefore he shortened, and made their honour vaine: Their yeares did waste and passe away,

with terrour and with paine.

34 But euer when he plagued them, they fought him by and by:

35 Remem-

35 Remembring then he was their strength, their helpe and God moste hye.

36 Thogh in their mouthes they did but glose and flatter with the Lord:

And with their tongues, and in their hearts dissembled euerie worde.

37 For why? their heartes were nothing bent to him, nor to his trade,

Nor yet to kepe, or to performe the couenant that was made.

38 Yet was he stil so mercyfull, when they deseruede to dye, That he forgaue them their misdedes, and wolde not them destroye.

Yea, many a tyme he turnde his wrath, and did him felfe auife,

And wolde not suffer all his whole displeasure to arise,

39 Confidring that they were but flesh, and even as a winde,

That passeth away, and can not wel returne by his owne kinde.

40 How often tymes in wildernes, did they their Lord prouoke? How did they moue and stirre their Lord, p. iij. to plague them with his stroke?

41 Yet did they turne againe to sinne,
and tempted God eftsone:

Prescribing to the holy Lord,
what things they wolde have done.

42 Not thinking of his hand and power, nor of the day, when he Deliured them out of the bondes, of the fierce enemie.

43 Nor how he wrought his miracles, as they them felues behelde,
In Egipt, and the wonders that he did in Zoan fielde.

44 Nor how he turned by his power their waters into blood,

That no man might receive his drinke, at river nor at flood.

45 Nor how he fent them swarmes of flies which did them fore anoy,
And filde their countrey ful of frogges
which shulde their land destroy.

46 Nor how he did commit their frutes
vnto the caterpiller:

And all the labour of their handes he gave to the graffehopper.

47 With

47 with hailstones he destroyde their vines, so that they were all lost:
And not so muche as wilde figge trees, but he consumde with frost.

48 And yet with hailstones once againe,
the Lord their cattel smote:
And all their flockes and heardes likewise,
with thunder boltes sul hote.
49 He cast upon them in his ire,
and in his furie strong,
Displeasure, wrath and euil Sprites,
to trouble them among.

o Then to his wrath he made away,
and spared not the least:
But gaue vnto the pestilence,
the man and eke the beast.
He strake also the first borne all,
that vp in Egipt came:
And all the chief of men and beastes
within the tentes of Ham.

52 But as for all his owne deare folke,
he did preserve and kepe,
And caried them through wildernes,
even lyke a flocke of shepe.

33 Without all feare bothe safe and sounde,
p. iiij.

he brought them out of thrall:
where as their foes with rage of Sea,
were ouerwhelmed all:

54 And brought them out into the coastes, of his owne holy land:

Euen to the mounte which he had gote by his strong arme and hand.

55 And there cast out the heathen folke, and did their land deuide:

And in their tentes he set the Tribes, of Israel to abyde.

56 Yet for all this, their God moste high, they stirde and tempted stil: And wolde not kepe his Testament,

nor yet obey his wil.

57 But as their fathers turned backe, euen so they went astraye: Muche lyke a bowe that wolde not bend, but slipt and start awaye.

58 And grieued him with their hil altars, with offrings and with fire:

And with their Idols, vehemently prouoked him to ire.

59 Therewith his wrath began againe
to kindle in his breft:

The

The noghtines of Israel he did so muche detest.

of Silo, where he was
Right conversant with earthly men,
euen as his dwelling place.

I Then fuffred he his might and power, in bondage for to stand:

And gave the honour of his Arke.

And gaue the honour of his Arke, into his enmies hand.

62 And did commit them to the fworde, wrothe with his heritage:

63 The yong men were deuoured with fire: maides had no mariage,

64 And with the sworde the Priestes also, did perish euerichone:

And not a widowe left a line their death for to bemone.

65 And then the Lord began to wake, lyke one that flept a tyme: Or lyke a valiant man of warre, refreshed after wyne.

66 with emraudes in the hinder partes, he strake his enmies all: And put them then vnto a shame, that was perpetual.

of I of the tent and tabernacle, of I of eph did refuse:

As for the Tribe of Ephraim, he wolde in no wife chuse.

68 But chose the Tribe of Iehuda, where as he thought to dwel:

Euen the noble mount Sion, which he did loue so wel.

69 where as he did his Temple buylde, bothe sumpteously and sure: Lyke as the earth which he hath made for ever to indure.

70 Then chose he Dauid him to serue, his people for to kepe

which he toke vp and brought away, euen from the foldes of shepe.

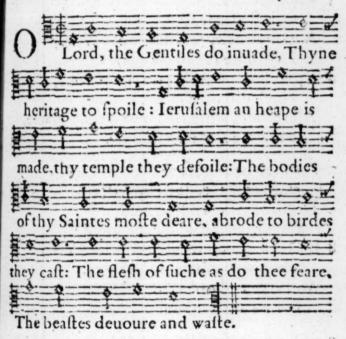
71 As he did follow th' ewes with yong, the Lord did him auance, To fede his people of Israel, and his inheritance.

72 Then Dauid with a faithful heart his flocke and charge did fede:

And prudently with all his power, did gouerne them in dede.

## PSALME LXXIX. I. Hop.

The Isralites complayne to God for the great calamitic and oppression that they suffred, when Antiochus destroyde their temple and citte Icrusalem, destring Gods aide against his raging tyranie, lest God. Name and religion shulde be contemned among the heathen, who shulde see them thus forsaken and perishe.



3 Their blood throughout Ierusalem, as water spilt they haue: So that there is not one of them, to lay their dead in grave. 4 Thus are we made a laughing stocke, almoste the worlde throughout:
The enmies at vs iest and mocke, which dwel our coastes about.

y wilt thou, ô Lord, thus in thyne ire, against vs euer sume?

And shewe thy wrath as hote as fire,
Thy folke for to consume?

6 Vpon those people powre the same, which did thee neuer knowe:

All realmes which call not on thy Name, confume and ouerthrowe.

7 For they have gote the vpper hand, and Iacobs feede destroyde: His habitation and his land, they have left waste and voyde.

8 Beare not in mynde our former fautes: with speede some pitie showe, And aide vs, Lord, in all assaltes:

For we are weake and lowe.

on vs declare the fame:
weigh not our workes, our finnes deface,
For honour of thy Name.

. 10 Why shal the wicked stil alway,

To vs, as people dumme, In thy reproche reioyce and fay, where is their God become?

Require, ô Lord, as thou feest good, before our eyes in sight:

Of all these folke, thy servantes blood, which they spilte in despight.

It Receive into thy sight in haste, the clamours, grief, and wrong

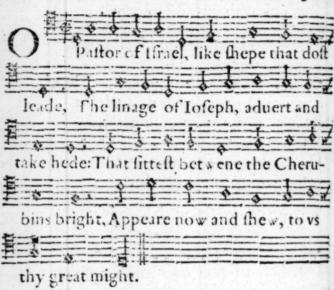
Of suche as are in prison calt, Susteining yrons strong.

Thy force and strength to celebrate,
Lord set them out of band,
which vnto death are destinate,
And in their enmies hand.
The nations which have bene so bolde
as to blaspheme thy Name,
Into their lappes with seven folde
Repay agains the same.

13 So we thy folke, thy pasture shepe wil praise thee euermore,
And teache all ages for to kepe for thee lyke praise in store.

PSALME LXXX. R. Po.

A lamentable prayer to God to relieue the miseries of his church desiring him to consider their first estate whe his fanour shined towardes them, and to finish the worke which he had begonne.



2 Before thy folke, Ephraim,
Beniamin of olde:
And tribe of Manasses,
the slocke of thy folde.
Awake once, vpreare,
thy pussiance moste strong:
And come saue vs, Lord,
thou taryest to long.

3. O great God eternall,

our strength and our stay
Returne and restore vs,
without more delay:
And let shine on vs
thy countenance clearee
So shal we be safe,
and shrinke for no seare.

- 4 O Lord God of armies,
  thy folke to confume:
  How long at their prayers,
  fhal thyne anger fume.
  5 Thou fedit them with bread,
  of weping and wo:
  Teares largely to drinke,
  thou gauest them also.
- 6 Thou fettest vs the hatred, and strife to susteine: Of all our next neighboures our harmes that have sene. And our foes right glade of our shame and wrong, with taunting vs mocke, them selves all among.
- 7 O Lord God of armies, our strength and our stay,

Returne and restore vs,
without more delay.

And let shyne on vs,
thy countenance cleare,
So shal we be safe
and shrinke for no feare.

A vine out of Egipt
thou broughtst with great cure.
Thou caste out the Gentiles
and plantedst it sure.

o Thou cleanfedit the grounde and rootedit it so, That all the whole land, it fild to and fro.

the mountaines were cled:
And lyke the tall Ceders
her branches did fpred.

farre foorth did she streatch:
And graffes, to the floude
Euphrates, outreache.

12 why hast thou broke downe then her hedges so faire:Til all that passe by her,

haue plukt her ful bare?

The boare of the wode,
hath digd vp at wil:
And beaftes of the fielde,
their bellies they fil.

14 O great God of armies, our strength and our stay, Returne we beseche thee, without more delay: Consider from heauen, and see this fore case: And visite this vine, which all men disgrace.

And visite the vineyarde
and field where it stoode,
which thy right hand planted,
when it was but rude.
And of the yong budde,
some pitie, Lord, take
which thou for thy selfe,
moste strong didst once make.

is burnt vp with fire:
As people which perishe
at thy frowning ire.

17 But yet on that man
let thyne hand be knowen:
which by thy right hand
thou chose for thyne owen.

On the sonne of man (Lord)
thy might now declare:
For thy selfe so potent
whome thou didst prepare.

18 We shal not turne backe,
from thee then no more:
Reuiue vs, thy Name
so shal we implore.

our strength and our stay,
Returne and restore vs
without more delay:
And let shyne on vs
thy countenance cleare,
So shal we be safe
and shrinke for no feare.

### PSALME LXXXI. R. Pon.

An exhortation to praise God both in heart and voyce for his benefites, and to worship him onely. God condemnets their gratitude, and sheweth what great benistes they have some shrough their owne malice.



3 At our feast day (as we were wonted) Let blowe the trumpets merely, The first day of the month, appointed Thus to be kept folemnedly.

4. For (as tyme hath ferued) Ifrael observed This statute of olde: And this is the order

ofte ofte

To

which their God to honour Iacobs fede did holde.

of Loseph, parting from the land Of Egipt: where I heard a language Vncouth and strange to vnderstand.

6 Then, my force vprearing,
From the burthens bearing:
His shulders I toke:
And eke the taskmaister,
The pottes and the plaster
His handes then for soke.

7 Thou calleds, being brought at under,
And I did ridde thee from distres:
within the secret of my thunder
I heard thy grudgeings more and lesse,
I did also proue thee,
My goodnes about thee
when thou didst mistrust,
At Meriba chiding:
For waters providing,
To serue thee at lust.

8 Hearken my people, I assure thee, O Israel (1st thou woldst heare)

9 Thou shuldst let no strage God allure to

Nor other Gods worshipe or seare.
To For I am th' Eternal
Thy great God supernal,
which from Egipts thral
Haue brought thee so safely:
Thy mouth open largely,
And fil it I shal.

In But yet my people whome I chused,
My voyce they wolde not heare, I say:
And Israel proudely resused,
On me their louing Lord to stay:
Therefore I did leave them
Euen as their heartes gave them
To serve their ingine:
After lewde intysings
Of their owne devisings,
So did they decline.

r,

30h,if my folke had not forfaken,
To hearken vnto me those dayes:
Oh,if that Israel had taken
Delite to walke in my trew wayes.
4 Then coulde I had reason
In a lytle season
Their foes to subdewe:
And myne hand haue turned
Vpon suche as spurned,
q. iij.

My Saintes to pursewe.

But flatter him, by force constraind:
And a moste prosprous tyme for euer,
Shulde to my people haue remaind.

With moste finest wheat bread

Euen at thyre owne will:

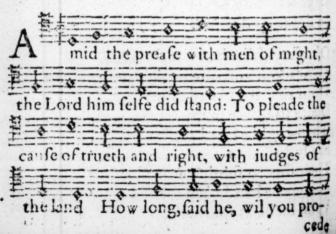
And with the swete honic

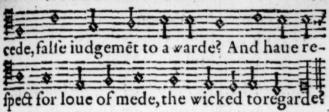
Of the rocke so stonic,

I wolde thee fulfill.

## PSALME LXXXII. I. Hop.

The Prophet declaring God to be present amoges the judge & magnitrats, reproueth their parcialitie and varighteousnes, and exhorteth them to do justice: but seing none amendment, hedefireth God to undertake the matter and execute justice himselfe.





3 where as of due ye shulde defend, the fatherles and weake:

And when the poore man doth contend, in judgement justly speake.

And ridde the nedie from the clawes,
Of tyrantes force and might.

5 But nothing wil they knowe or learne, In vaine to them I talke:

They wil not fee or ought discerne, But stil in darknes walke.

For lo, even now the tyme is come, That all things fall to nought:

And lykewise Lawes both all and summe, For gaine are soulde and bought.

6I had decreed it in my fight,
As gods to take you all:
And children to the moste of might,
For love I did you call.

7 But notwithstanding ye shal dye,

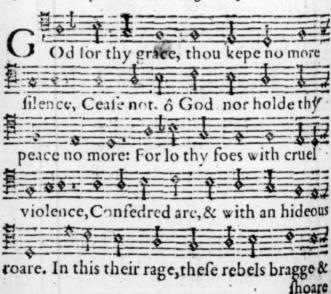
q. iiij.

o tyrantes, I shal you destroye, and pluke you quite away.

8 Vp, Lord, and let thy strength be knowen, and judge the worlde with might:
For why? all nations are thyne owne to take them as thy right.

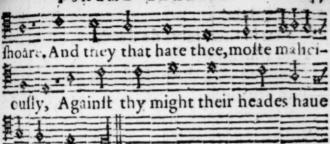
### PSALME LXXXIII. R. Po.

A prayer for the Church, being affalted on all fides by the ver faithful, confedered together to being it to ruine; with rehearful of certaine examples how God hash supported his owne in une past, to incomage the faithful with good hope.









raysed on hie.

thy people they pretend with fubtile flight:
and moue conspiracie.
For suche as on thy secrete helpe depend.

4 Go to fay they,
and let vs vtterly,
This nation
root out from memorie:
And of the Name
of Ifralites let neuer
Further be made,
no mention for euer.

yith cruel hearts and fel,
Thus against thee
together in a badn.

that in their tents do dwel,
And Ismalites
ioyned with them do stand:
The Moabites.
vpon the other hand,
with the proude race
of Agarenes together:
Assembled are,
and wickedly confeder.

7 Gebal, Ammon
and Amalek all thre:
Marche foorth,
echone with his garison:
The Philistims
formest they thinke to be,
The indwellers
of Tire with them are bowne.

8 Asshur also,

is their companyon:
with the children
of Lot, to be arayed
In their supporte,
his banner is displayed.

9. Do thou to them, as thou didft to the hoste: Of Madian:

Iafin and Sifera

At Kyfon floode.

10 In Endor hues they loft,

To dongue the land where as their bodies lay.

n Lyke Oreb, Zeb,

Zeba and Zalmunna,

So make thou them:

euen their moste mightie Princes,

And all the chief rulers of their prouinces.

n which faid, let vs inherite as our owne:

Gods mansions.

13 My God make them to be,

Lyke rolling wheles, or as the ituble blowne

Before the winde.

14 As fire the woods, we see Doth burne: and flame deuoure on mountaines hie

The hather croppe.

15 So let thy tempest chase them,

And thy whirle winde with terror fo deface them.

16 Their faces, Lord,

16 Their faces, Lord, with shamefulnes fulfil:

That they may feke, thy Name in mynde to print.

17 Confounded let

them be, and euer stil

Vexed with wo:

yea, make them shamde and sheat.

18 And let them knowe that thou art permanent:

That IEHOVA, thy Name alone perteineth

To thee, ouer all the earth whose glorie raigneth.

#### I. Hop. PSALME LXXXIIII.

Dauid driven foorth of his countrie, desireth moste ardently to come againe to the Tahernacle of the Lord, and the affemblie of the Saintes, to praise God:pronouncing them bleffed that may fo do. Then he praiseth the courage of the people, that passe through the wildernes to affemble them felues in Sion. Finally with praise of this matter, & confidence of Gods goodnes, he endeth the Plalme.

Sing this as the 67. Pfalme.

H Ow pleasant is thy dwelling place, ô Lord of hostes, to me? The tabernacles of thy grace how pleasant, Lord, they be? 2 My foule doth long ful fore to go,

into

into thy courtes abrode: My heart doth luft, my flesh also, in thee the liuing God.

The sparowes finde a roome to rest, and faue them selues from wrong: And eke the fwallowe hath a neft wherein to kepe her yong.

4 These birdes ful nigh thyne altar, may

haue place to fit and fing:

O Lord of Hostes thou art, I fay, my God, and eke my King.

5 Oh they be bleffed that may dwel, within thy house alwayes: For they all tymes thy factes do tel, and euer giue thee prayfe.

6 Yea, happy fure ly kewise are they, whose stay and strength thou art: which to thy house do mynde the way, and feke it with their heart.

7 As they go through the vale of teares, they digge vp fountaines stil: That as a spring it all appeares, and thou their pits dost fil.

8 From strength to strength they walk ful fast

no faintenes there shalbe:

And so the God of gods at last, in Sion they do see.

o Lord of hostes to me give hede, and heare when I do pray:

And let it through thyne eares procede, ô Iacobs God I say.

10 O Lord our shielde, of thy good grace, regarde, and so drawe neare:

Regarde, I fay, beholde the face, of thyne annoynted deare.

is better to abyde:

Then other where to kepe or stay, a thousand dayes beside.

12 Muche rather wolde I kepe a dore within the house of God:

Then in the tentes of wickednes, to settel myne abode.

13 For God the Lord, our light and shielde, wil grace and worshipe giue:

And no good thing shal be withhelde. from them that purely liue.

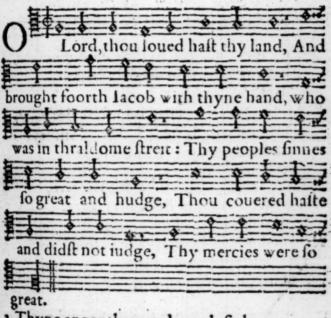
14 O Lord of Hostes, that man is blest, and happy sure is he:

· That is perswaded in his breft,

## to trust all tymes in thee.

## PSALMB LXXXV. VV. Kc.

Because God withdrewe not his roddes from his Church, after they returned from Babyl 6, first they put him in mynde of their deliverace, to the intent that he shulde not leave the worke of his grace unperfect: next they complaye of their long affiction: & thodely they rejoyce in hope of felicitie promised. For their deliverance was a figure of Christes Kingdome, under the which shude be perfect felicitie.



Thyne anger then and wrath so hote, Thou didst remit and hast forgot, Suche was thy tender loue.

- 4 O turne vs then, God of our strength: Release thyne ire, and now at length Let our distresse thee moue.
- wilt thou be wroth with vs for aye?
  wilt thou prolong thy wrath, I faye?
  And that from age to age?

6 Wilt thou not turne, vs vp to raife, That we thy people may thee praife, And that with great courage?

- 7 Thy mercie, Lord, to shewe vouchesaue,
  That thy saluation we may haue:
  But hearken now I wil.
- 8 And heare what God him felfe doth fay, who peace before his Saintes doth lay, Left they shulde turne to il.
- 9 Now certeinely, his health is neare, To suche as do in dede him feare, And bleffeth stil our land:
- His righteousnes and peace do grete,
  And both ioyne hand in hand.
- From heauen righteoufnes no doubt: Yea, God shal give good store,

1 So that our land shal give increase, 3 And righteousnes towardes him prease, who shal stil marche before.

## PSALME LXXXVI. I. Hop.

Dauid fore afflicted and forsaken of all, prayeth sevently for deliverance: sometymes rehearling his miseries, sometimes the mercies received: desiring also to be instructed of the Lord, that he may feare him and glorisie his Name He complayneth also of his adversaries, and requireth to be delivered from them.



3 Thy mercy, Lord, on me expresse, desend me eke with all: For through the day I do not cease, on thee to crye and call.

4 Comforte (ô Lord) thy feruants foule, that now with paine is pynde: For vnto thee, Lord, I extol and lifte my foule and mynde.

for thou art good and bountiful, thy giftes of grace are free: And eke thy mercy plentiful, to all that call on thee.

6 O Lord like wife when I do pray, regarde and giue an eare: Marke wel the wordes that I do fay, and all my prayers heare.

7 In tyme when trouble doth me moue, to thee! do complayne.

For why?! knowe and wel do proue, thou answerst me agayne.

8 Among the Gods (ô Lord) is none with thee to be comparde,
And none can do as thou alone.
the lyke hath not bene heard.

9 The Gentiles and the peoples all,

which

which thou didst make and frame: Before thy face on knees wil fall, and glorifie thy Name.

to For why? thou art so muche of might, all power, Lord, is thyne owne:
Thou workest wonders still in sight, for thou art God alone.

fhal in thy trueth procede:

O ioyne my heart to thee so nye,
that I thy name may drede.

n To thee, my God, wil I give praise, with all my heart (ô Lord, And glorifie thy Name alwayes, for ever through the worlde.

is great, and doth excel:
Thou fettelt my foule at libertie
out from the lower hel

and heapes of men of might:

They feke my foule, and in no wife,
wil have thee in their fight.

If Thou Lord art merciful and meke, ful flacke and flowe to wrath:

Thy goodnes is full great, and eke thy trueth no measure hath.

16 O turne to me, and mercie graunt, thy strength to me apply:

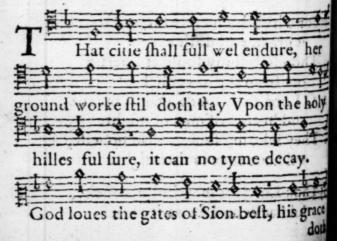
O helpe and faue thyne owne feruant, thy handmaides fonne am I.

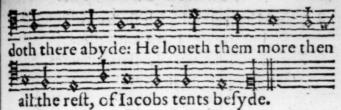
17 On me some signe of fauour showe that all my foes may see:

And be ashamed, because (Lord) thou, didst helpe and comfort me.

## PSALME LXXXVII. I. Hop.

The holy Ghost promiseth that the condition of the Church which was in miserie after the captiuitie of Babylon, shulded restored to great excellence, so that there shulde be nothing most comfortable, then to be nombred among the members thereof.





- 3 Full glorious things reported be, in Sion and abrode: Great thinges, I say, are said of thee thou citie of our God.
- 4 On Rahab I wil caft an eye, and beare in mynde the fame: And Babylon shal eke apply, and learne to knowe my Name.
- yith Ethiope lykewise:
  A people olde, ful long ago
  were borne, and there did ryse.

mor

1

- that divers men of fame

  Haue there fprong vp, and the hie God,
  hath founded fast the same.
- 7 In their recordes to them it shal, through Gods deuise appeare: Of Sion that the chief of all had his beginning there.

r. iij.

The Minstrels all with suche as sings, shal praise the Lord with glee:

For of delight my pleasant springes, are compast all in thee.

## PSALME LXXXVIII. VV. Ke.

A grievous complaynt of the faithful fore afflicted by fiches perfecutions and advertitie: being as it were left of God without any confolation, yet he calleth on God by faith and ftriuethat inft desperatio, complayning him selfe to be forfaken of all em God of my faluation, I day and ight before thee fall,. O let my supplication f thee be heard when I do call. For euils do my foule fo fill: My lyfe neare to the raue is throwne, with fuche'as fal y pit vi

Among the dead a man moste free,

til, I nombred am, and strength have none

As one in graue already slaine.

whome thou estemst no more to be.

But quite cut of as one most vaine.

6 In depth profounde thou hast me cast, where in the darke ful deepe I lye:

7 Thy wrath so laide on me thou hast, That ouercome with grief, I crye.

8 Suche as me knewe, thou hast drawne backe whose loue is turned to great hate:
I am shut vp: all helpe I lacke,
For to redresse my dredful state.

9 My visage doth my grief declare:
To thee I crye, Lord, day by day:
Myne hands to thee I stretch with care,
But yet can haue no rest nor stay.

Shal dead men ryle to praise thy Name?

u Shal in the graue thy loue be spread?
with faithfulnes may death wel frame?

Shal they in darknes deepe be knowen?
Or shal thy righteousnes so great,
In a forgetful land be showen?

13 To thee, ô Lord, long cryde I haue, And early shal I come to pray. And turne thy face from me away?

if I am afflicted to the death,

Alwayes in dread, of lyfe in doubt:

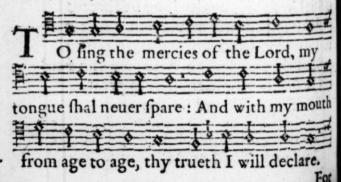
16 Thy wrath I feele at euerie breath: Thy feare almoste hath worne me out.

17 Lyke water they me closed rownde, Because I shulde not from them slyde,

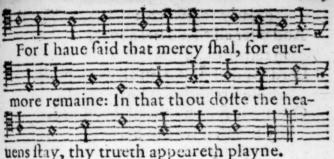
18 My louers heartes thou halt vp bownde, And myne acquaintance did them hyde.

## PSALME LXXXIX. I. Hop.

with many wordes doth the Prophet praise the goodnes of god, for his Testament and couenant, that he had made between him and his cleek by lesus Christ the sonne of Dauid': then doth be complayed of the great ruine and desolation of the Kingdome of Dauid, so that to the outwarde appearance, the promise was broken. Fynally, he prayeth to be delivered from his afflictions, making mention of the shortness of mans ly fe, and confirming him selfe by Gods promise.







3 To myne elect (fayeth God), I made a couenant and beheft:

My feruant Dauid to perswade
I swore and did protest.

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e of

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th

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4 Thy feede for ever I will stay, and stablishe it ful fast: And stil vpholde thy throne alway, from age to age to last.

5 The heavens shewe with ioy and mirth,
Thy wondrous workes, ô Lord:
Thy Saintes within thy Church on earth,
thy faith and trueth record.

6 who with the Lord is equal then in all the cloudes abrode?

Among the fonnes of all the Gods

What one is lyke our God?

7 God in affemble of the Saintes,

is greatly to be drad:
And ouer all that dwel about,
in terror to be had.

8 Lord God of hostes, in all the worlde, whose strength is lyke to thee? On euerie syde moste mighty Lord, thy trueth is sene to be.

The raging sea, by thyne aduice, thou rulest at thy wil:

And when the waves thereof aryse, thou makest them calme and stil.

to As a man flaine, fo Egipt land, hast thou subdued, ô Lord, Thy foes with mightie arme and hand, thou scattred hast abrode.

lykewise the earth and land:
The worlde with all that is therein,
thou formedst with thy hand.

12 Bothe North and South, thou Lord alone, thy felfe, didst make and frame: Both Tabor mount, and eke Hermon reioyce and praise thy Name.

13 Thyne arme is strong and ful of power, all might therein doth lye: The strength of thy right hand eche hours thou littest vp on hye.

14 In righteoufnes and equitie
thou hast thy feat and place:
Mercy and trueth are stil with thee,
and go before thy face.

If Those folke are blest that knowe a right to ioy in thee,ô God,

For in the fauour of thy sight they walke full safe abrod.

16 Lord in thy Name reioyce they shal, and that from day to day:

And in thy righteousnes withall,

exalt them felues alway.

in thee alone doth lye:

Thy goodnes eke that hath vs stayde,
shal lift our horne on hye.

18 Our strength, that doth defend vs wel,
The Lord to vs doth bring:
The holy one of Israel
he is our guide and King.

in visions thou didst showe:

And thus then didst thou say to them,

thy mynde to make them knowe.

A man of might haue I erect, your King and guide to be:

And fet vp him whome I elect among the folke to me.

20 My feruant Dauid I appoint, whome I have fearched out:

And with my holy oyle anoynt him King of all the rout.

21 Therefore my hand is ready still with him for to remayne:

And with myne arme also I wil, him strengthen and sustayne.

they shal him not deuoure:
Ne yet the sonnes of wickednes,
of him shal haue no power.

23 His foes lykewise will I destroy, before his face in fight:

And those that hate him, plague wil I, and strike them with my might.

24 My trueth and mercie eke with all, shal stil vpon him lye:

And in my Name his horne eke shal be lifted up on hye.

25 His

ypon the fea and fand:
And eke the running floudes shal he,
embrace with his right hand.

on me, and thus shall fay:

My father, and my God thou art,

my rocke of health, and stay.

17 As my first borne I wil him take,

of all on earth that springes:

His might, and honour, I shal make,

aboue all worldly Kinges,

28 My mercie shalbe with him stil,
for euer to endure:
My faithful couenant I wil
to the kepe firme and sure.
29 And eke his seede wil I sustayne,
for aye both sure and fast:
So that his throne shal still remayne,
while that the heavens do last.

30 If that his fonnes for lake my Lawe, and so begin to swerue:

And of my judgementes have none awe, nor wil not them observe.

31 Or if they do not vse aright,

my statutes to them made:
And set all my commandements light,
and wil not kepe my trade.

32 Then with the rodde I wil begin their doings to amend:

And so with scurging for their sinne, when that they do offend.

33 My mercie yet, and my goodnes
I wil not take him fro:
Nor handle him with craftines,
and fo my trueth forgo.

34 But fure my couenant I wil holde, with all that I have spoke: No worde the which my lippes have tolde shal alter or be broke.

35 Once fwore I by myne holines, and that performe wil I: with Dauid I shal kepe promise, to him I wil not lye.

36 His seede for euermore shal raygne, and eke his throne of might: As doth the Sonne it shal remayne, for euer in my sight.

37 And as the moone within the fkye, for euer standeth fast,

Ataith

A faithful witnes from on hie: fo shal his kingdome last.

- 38 But now, ô Lord, thou dost reiect, and now thou changest chere: Yea, thou art wroth with thyne elect, thyne owne anoynted dere.
- Jo Thy couenant with thy feruant, lo,

  Lord, thou hast quite vndone:

  And downe v pon the grounde also
  hast cast his royal crowne.

  40 Thou hast his hedge plukt vp with might,
  thou didst his wales confounde:

His bulwarkes thou hast bett downe right, and brought them to the grownde.

of commers by throughout:

And so is made a mocke and scorne
to all that dwel about.

de

- that him so fore anoy:
  And all his foes that him deuoure,
  lo thou hast made to ioy.
- 43 His sworde thou haste made dull & blune, so that he may not stand:

Before his foes, as he was wont, hadding nor haue the vpperhand.

his throne, his ioy, and myrth,

By thee is ouerthrowne, and cast
full lowe vpon the earth.

45 Thou hast cut of and made ful short, his youth, and lusty dayes: And raysd of him an il reporte,

And rayld of him an il reporte, with shame and great dispraise.

46 How long away from me, ô Lord, for euer wilt thou turne?

And shal thyne anger still alway as fire, consume and burne?

47 O call to mynde, remember then, my tyme consumeth fast:

why halt thou made the fonnes of men, as things in vayne to waste?

48 what man is he that liueth here, and death shal neuer see?

Or from the hand of hell his soule shal he deliuer free?

49 where is (ô Lord) thyne olde goodnes, fo oft declarde beforne:
which by thy trueth and vprightnes,

to Dauid thou haft fworne.

to The great rebukes to mynde, Lord, call, that on thy feruants lye: The raylings of the people all, beare in my brest do I: g For why? ô Lord beholde, thy foes blasphemed haue thy Name:

In that their steppes whom thou hast chose and oynted, they defame.

2 All praise to thee, ô Lord, of Hostes, both now and eke for aye: Through skie, and earth, in all the costes, Amen, Amen, I fay.

#### VV. Ke. PSALME XC.

Moyles in his prayer fetteth before vs the eternal fauour of God towardes his, who are nether admonished by the breuitie of theirlyfe, nor by his plagues to be thankful. Therefore Moyfes prayeth God to turne their heartes and continue his mercies tow ardes them and their posteritie for euer.

Sing this as the. 103. Pfalme.

Lord thou haft bene our refuge, and kept vs fafe and founde: From age to age, as witnesse can all we, which true it founde. Before the moutaines were foorth brought, yer thou the earth didft frame:

Thou wast our great eternal God, and stil shalt be the same.

3 Thou dost vaine man strike downe to dust, though he be in his floure, Againe thou faist, Ye Adams sonnes, returne, to shewe your power.

4 For what is it a thousand yeares, to count them in thy fight:

But as a day which last is past, or as a watche by night?

5 They are, so some as thou dost storme, euen lyke a slepe or shade:

Or lyke the graffe, which as we knowe. betymes away doth fade.

6 with pleasant dewes, in breake of day, it groweth vp full grene:

By night cut downe, it withreth, as no beautie can be sene.

7 O Lord, how fore do we confume in this thy wrath so hote?

we feare thy furie be so fierce, that death shalbe our lote.

8 Thou hast so marked our misdedes, that they are in thy mynde: Our secret sinnes are in thy sight,

# as though none grace shulde finde.

our dayes consume foorthwith:

The end our yeares as thoughts most vaine,
which haue in them no pith.

of yeares ten and three fkore:

And though that fome by partire ftr

And though that some by nature strong atteine to live ten more.

Yet is their strength (bragge what they list) but labour, grief and care,

And passeth hence to haste their end, yer they them selves beware.

is Yet who regardeth wel the power of this thy wrath so great?

All fuche truely as do thee knowe, thy plagues when thou dost threat.

that we our heartes may bend
To learne thy wisedome and thy trueth:
for that shulde be our end.

13 Turne yet againe: ô Lord, how long? wilt thou be angrie stil?

Be mercyful vnto thy flocke, and graunt them thy good wil. in the sweet morning spring:
So we reiouce shal all our dayes,
and eke be glad and sing.

15 Declare eftiones some signe of loue, thy scurges to asswage:

And for the yeares of our distres, fusteining suche great plagues.

16 Shew foorth thy mercie, thine owne works vnto thy feruantes deare:

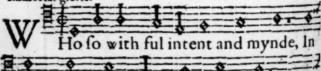
And let thy glorie to their seede, for euermore appeare.

27 And let the beautie of the Lord vpon vs stil remayne.

Lord, prosper thou our handie worke, and still the same maintagne.

#### PSALME XCI. VV. Ke.

There is described in what assurance he liueth that putteth his whole trust in God, and committeeth him selfe who!y to his protection in all tentations. A promise also of God to those that lost him, knowe him and trust in him, to deliuer them and give them immortal glorie.

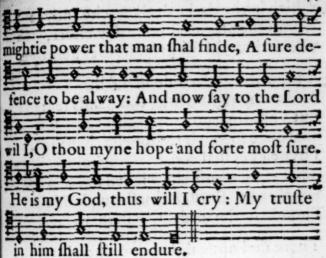


God moste high him selfe doth staye: His

mightie

6





3 He surely wil thee freely set
Farre from the crastile hunters snare:
So that thou nedest not feare his net,
Nor yet for plagues no whit to care.
4 Vnder his wings he wil thee hide,

And there thee kepe ful wel shal he: Thee to defend on either side, His trueth shal stil thy buckler be.

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For any feare to come by night:
Nor of the arrowe be afrayde,
which foorth is shot, when it is light:

6 Nor yet the pestilence to feare,

which in the darke doth muche anoye: Nor of the plague at none day cleare, which doth ful oft great heapes destroye.

- 7 A thousand at thy side shal fall, And at thy right hand, thousands ten: But vnto thee no hurt at all Shal once so muche as touche thee then.
- 8 Thyne eyes shal certeinely beholde, what recompense the wicked haue,
- 9 For that the Lord, as thy strong holde Thou hast him made, thy soule to sauc.
- Nor yet thy tabernacle touche:

It For he his Angels foorth doth send, And giveth them charge to kepe all suche,

- That harme thou shalt be sure of none, Nor yet so muche as once offend, Or dash thy foote against a stone.
- Thou shalt vpon the lions tread,
  The dragon and the aspe also:
  These shal of thee be still in dread:
  Thou shalt vpon them walke and go:
  For so the Lord him selfe hath sworne.

34 Because, saith God, he knewe my Name,
I surely

I furely wil exalt his horne, And fuche confounde as feke his shame.

If On me he shal cal in his nede,
And I wil heare him out of doubt:
His troubles end wil I with spede,
And wil him glorisie throughout.
16 Of yeares he shal haue his defire,
That he the same ful wel may spend:
My sauing health and loue entier,
To do him good shal haue none end.

## PSALME XCII. I. Hop.

This Pfalme was made to be found on the Sabboth, to flirre up the people to acknowledge God, and to praise him in his works, the prophet reioyceth therein. But the wicked is not able to consider, that the ungodly, when he is most florishing, shall most speedly perish. In the end is described the felicitie of the inft, planted in the house of God to praise the Lord-

Sing this as the 89. Pfalme.

A Thing both good and mete truely, is it, to laude the Lord:
And to thy Name (ô Lord moste hye) to sing in one accorde.

To shewe the kindnes of the Lord, betyme yer day be light,
And eke declare his trueth abrode, when it doth drawe to night.

s. iiij.

- on lute and harpe so swete,
  with all the mirth you can inuent,
  of instrumentes moste mete.
- 4 For thou hast made me to reioyce in things so wrought by thee:

  And I have ioy in heart and voyce thy handie workes to see.
- o Lord how glorious and how great, are all thy workes fo floute? So deeply are thy counfels fet, that none can trye them out.
- 6 The man vnwise he doth not knowe, how this is brought to passe: Nor yet the Idiot soole also, doth vnderstand this case.
- when so the wicked at their wil as grasse do spring sull fast: They when they floorish in their il, for aye shalbe made wast.
- But thou art mightie (Lord moste hye)
  yea, thou dost raygne therefore:
  In euerie tyme eternally,
  both now and euermore.
- . 9 For why (ô Lord) beholde and fee, beholde

beholde thy foes, I fay: How all that worke iniquitie, shal perish and decay.

fhalt lift my horne on hie,
with fresh and new prepared oyle
thyne oynted king am I.

that fee the fal and shame:

Of all that vp against me ryse
myne eare shall heare the same.

as Date trees bud and blowe:
And as the Ceders multiplie,

in Lybanus that growe.

13 For they are planted in the place, and dwelling of our God: within his courtes they spring apace and floorish all abrode.

14 And in their age muche frute shal bring, both fat and wel befene: And pleasantly both bud and spring, with boughes and braunches grene.

15 To shew that God is good and iust, and vpright is his wil:

· He is my rocke, my hope, and truft: in him there is none il.

## PSALME XCIII. I. Hop.

The praifeth the power of God in the creation of the worlde, and beateth downe all people which lift them vp against his maiestis, and prouoketh to consider his promises.

Sing this as the 77. Pfalme.

T He Lord as King, a loft doth raygne in glorie goodly dight:

And he to shewe his strength and maine, hath girt him selfe with might.

2 The Lord lykewise the earth hath made, and shaped it so sure:

No might can make it moue or fade, at stay it doth endure.

3 Yer that the worlde was made or wrought, thy feate was fet before:

Beyond all tyme that can be thought, thou hast bene euermore.

4 The floudes, ô Lord, the floudes do ryse, they roare and make a noyse:

The floudes, I say, did enterprise, and lifted vp their voyce.

5 Yea, though the stormes aryse in sight, though seas do rage and swel: The Lord is strong and more of might,

for

and lie, for he on hye doth dwel.

And loke, what promise he doth make, his householde to defend:

For iust and true they shal it take, all tymes withouten end.

### PSALME XCIIII. VV. Ke.

The prayeth vnto God against the violence and arrogancie of tyrants, warning them of Gods judgements. Then doth he comforte the afflicted by the good yffue of their afflictions, as he felt in him selfe, and did so in others, and by the ruine of the wicked whome God wil destroye.

Sing this as the 41. Pfalme.

O Lord, since vengeance doth to thee, and to none els belong: Now shewe thy selfe, ô Lord, our God, with spede reuenge our wrong. 2 Arise, thou great Judge of the worlde,

and have at length regarde: That as the proude deserve and do, thou wilt them so rewarde.

Yea, Lord, how long shal wicked men triumph thy flocke to slaye? Yea, Lord, how long? for they triumph, as though, who now but they?

their great disdaine we see:

whose boasting pryde doth seme to threat

no speache, but theirs to be.

5 O Lord, they smite thy people downe, not sparing yong nor olde: Thyne heritage they so torment, as strange is to beholde.

6 The widowe and the stranger both, they murther cruelly:

The Fatherles they put to death, and cause they knowe none why.

7 And yet fay they, Tush, Tush, the Lord wil not beholde this dede: Ne yet wil Iacobs God regarde

the things by vs decrede.

8 But now take hede, ye fooles vnwise, among the folke that dwel:

Ye fooles, I say, when wil ye weigh, or vnderstand this wel?

9 He that the eare did plant and place, fhal he be flowe to heare?

Or he that made the eye to fee, fhal he not fee most cleare?

10 Or he that plagude the heathen folke, and knowledge teacheth men,

To nurture suche as went astraye:

Shal he not punish then?

11 The

n The Lord our God who man did frame, his very thoughtes doth knowe: And that they are both vite and vaine, to him is knowne also,

22 But bleffed is the man, ô Lord, whome thou dost bring in awe: And teachest him by this thy rodde, to loue and feare thy Lawe.

in tyme of troubles great:
when that the pit is digged vp
th' vngodly for to eat.

14 Surely the Lord wil neuer faile his people, which him loue: Ne yet forfake his heritage, which he doth stil approue.

If For iudgement now with trueth shal ioyne, that iustice may be free:
And suche as be vpright in heart, thereof ful glad shal be.

16 who now wil vp and ryse with me,

against this wicked band?

Or who against these workers il on my parte stoute wil stand?

17 If that the Lord had not me helpt;

To wit, my foule in filence brought, and so my foes had wone.

18 But though my foote did swiftly slide, yet when I did it tel,

Thy mercies, Lord, so held me vp,

that I therewith not fel.

that did myne heart oppresse:
Thy mercies were to me so great,
they did my soule refreshe.

with that moste wicked chaire:
which forgeth mischief as a lawe,
without remorse or feare?

21 Against the soules of godly men they all with speede conuent, And so condemne the giltles blood, of the poore innocent.

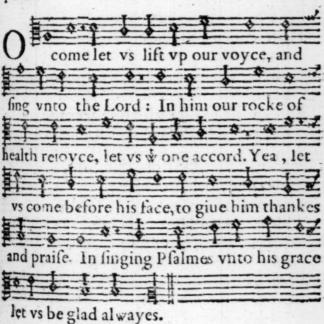
22 But yet the Lord is my refuge in all these dangers depe:

And God the rocke is of myne hope, who alwayes doth me kepe.

23 He wil rewarde their wickednes, and in his wrath them kil: Yea, them destroy shal God our Lord: for he both can and wil.

## PSALME XCV. I. Hop.

An earnest exhortation to praise God for the governemet of the world, and the election of his Church. An admonition not to followe the rebellion of the olde fathers, that tempted God in the wildernes, for the which they might not enter into the lande of promise.



3 For why? the Lord he is (no doubt)
a great and mightic Gods

A King aboue all Gods throughout, in all the worlde abrode.

4 The fecretes of the earth fo deepe, and corners of the land:

The toppes of hilles that are so steepe, he hath them in his hand.

The sea and waters all are his, for he the same hath wrought: The earth and all that therein is his hand hath made of nought.

6 Come let vs bowe and praise the Lord, before him let vs fall:

And kneele to him with one accorde the which hath made vs all.

7 For why? he is the Lord our God, for vs he doth prouide:
we are his folke, he doth vs feede, his shepe, and he our guide.

8 To day if ye his voyce wil heare, then harden not your heart:

As ye with grudgeing many a yeare, prouokt me in defert.

my power for to proue:

My wondrous workes when they did fee,

yet stil they wolde me moue.
Twife twentie yeare they did me greue,
and I to them did say:

They erre in heart, and not beleue,

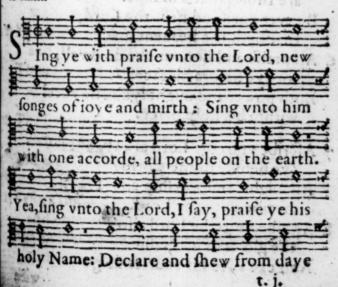
they have not knowne my way.

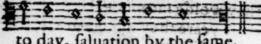
u wherefore I fware when that my wrath, was kindled in my breft:

That they shulde neuer tread the path, to enter to my rest.

### PSALME. XCVI. I. Hop.

"An exhortation both to the Iewes & Gentiles to praife God for his mercie And this specially oght to be referred to the Kingdome of Christ.





to day, faluation by the fame.

3 Among the heathen eke-declare his honour rounde about: To shew his wonders do not spare, in all the worlde throughout.

4 For why? the Lord is muche of might, and worthy praise alway: And he is to be dread of right

aboue all Gods, I fay.

For all the heathens Gods abrod are Idoles that will fade: But yet our God he is the Lord, that bath the heavens made.

6 All praise and honour eke do dwell, for aye before his face: Both power and might lykewise excel within his holy place.

7 Ascribe vnto the Lord alway, (ye people of the world) All might, and worship eke (I say) ascribe vnto the Lord.

8 Ascribe vnto the Lord also . the glorie of his Name: And eke vnto his courtes do go

with giftes vnto the fame.

Fall downe and worship ye the Lord, within his temple bright: Let all the people of the worlde, be feareful at his fight.

the Lord doth reigne aboue:
Yea, he hath fet the earth so fast,
that it shal never move.

And that it is the Lord alone,
that rulth with princely might:
To judge the nations euerie one,
with equitie and right.

The heavens therefore with joy begin,
and let the earth rejoyce:

Thou fea and all that is therein crye out and make a noyce.

n The field shal ioy, and euerie thing, that springeth of the earth:

The woode and euerie tree shal sing with gladnes, and with mirth.

Before the presence of the Lord, and comming of his might:

For he shal come to judge the worlde,

with equitie and right.

# PSALME XCVII. I. Hop.

The Prophet exhorteth all to reioyse for the comming of kingdome of Christ, dreadfull to the rebels and idolaters, and full to the iust, whom he exhorteth to innocency, to reioysist thankesgiving.

Sing this as the xev. Pfalme.

THe Lord doth reigne, whereat the earth
may ioy, with plefant voyce:
And eke the yles with ioyful myrth
may triumphe and reioyce

2 Both cloudes and darknes eke do swel, and round about him beate: Yea right and iustice euer dwell, and bide about his seate.

yea fire and heate at once shal runne, and go before his face: which shal his foes and enmies burne abrode in euery place.

4 His lightnings eke full bright did blase, and to the world appeare: where at the earth did loke and gase, with dread and deadly feare.

to

The hilles like waxe did melt in fight and presence of the Lord: They fled before that rulers might, which gideth all the world. The heavens eke declare and show his instice foorth abrode:
That all the world may see and know The glory of our God.

And eke to those that glory much dumme pictures to mainteyne.

For all the Idols of the world, which they as Gods doo call, Shall feele the power of the Lord, and downe to him shall fall.

th

- and Iudah did reioyce:
  And at thy iudgements they did fing,
  and made a pleasant noyse.

  For thou(ô Lord)art set on hie,
  in all the earth abrode:
  And art exalted wondrously
  aboue eche other God.
- hate all things that are ill:
  For he doth kepe the foules of his
  from suche as wold them spill.

  It And light doth spring vp to the iust
  t. iij.

with pleasure for his parte:
Great ioy, with gladnes, mirth and lust to them of vpright heart.

his holynes proclayme:
Be thankful eke with heart and voyce,
and myndeful of the same.

## PSALME XCVIII. I. Hop.

An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promise by Christ, by when he hath communicated his saluation to all nations.

Sing this as the of. Plalme.

O Sing ye now vnto the Lord
a new and pleasant song:
For he hath wrought throughout the world
his wonders great and strong.

with his right hand ful worthely
he doth his foes deuoure:
And get him felfe the victorie
with his owne arme and power.

his fauing health and might:
The Lord doth eke his justice shewe

in all the heathens fight.

His grace and trueth to Israel
in mynde he doth record:

That all the earth hath sene right wel,
the goodnes of the Lord.

4 Be glad in him with ioyfull voyce, all people of the earth: Give thankes to God, fing and reioyce to him with ioy and mirth.

y Vpon the harpe vnto him fing, give thankes to him with Pfalmes:

Reioyce before the Lord our King, with trumpets and with shalmes.

6 Yea, let the fea with all therein, with ioy both roare and fwel:

7 The earth lykewise let it beginne, with all that therein dwel.

8 And let the floudes reioyce their filles, and clap their handes apace: And eke the mountaines and the hilles, before the Lord his face.

of For he shal come to Iudge and trye, the worlde and euerie wight: And rule the people mightelye, with iustice and with right.

t. ilij.

## PSALME XCIX L. Hope

The commendeth the power, equitie, and excellencie of the kindome of God by Christ, ouer the lewes and Gentils, and prose keth them to magnifye the same, & to serue the Lord, solower the example of the ancient fathers, Moyses, Aaron, and Same who calling upon God were heard in their prayers,

Sing this as the xev. Pfalme.

The Lord doth reigne although at it the people rage fullfore: Yea, he on Cherubin doth fit, thogh all the world would roare.

2 The Lord that doth in Sion dwell, is high and wondrous great:

Aboue all folk he doth excell, and he aloft is fet.

3 Let all men prayse thy mighty name: for it is fearefull sure:

And let them magnifie the fame that holy is and pure.

4 The princely power of our king doth loue judgement and right:
Thou rightly rulest every thing in Iacob, through thy might.

5 To praise the Lord our God deuise, all honour him accord His footestole worship ye likewise, he is the holy Lord.

Moyfes, Aaron, and Samuell, as prieftes on him did call: when they did pray he heard them well,

and gaue them aunswer all.

7 within the cloude to them he spake, then did they labour still

To kepe suche lawes as he did make,

and pointed them vntill.

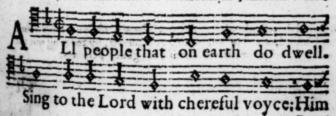
8 O Lord, our God thou didest them heare, to thee when they did speake,
Thy mercy did on them appeare, thou there sinnes didst wreake.

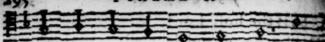
9 Give laude and prayfe to God our Lord within his holy hill:

Forwhy?our God throughout the world is holy euer still.

### PSALME C. VV. Ke.

The exhorteth all to ferue the Lord, who hathe chofen vs. & preferued vs, and to entre into his affemblies to praise his Name.





ferue with feare, his praise foorth tel: Come

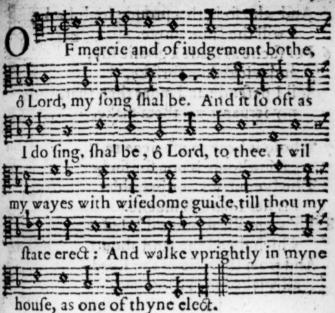


ye before him and reioyce.

- 3 The Lord, ye knowe, is God in dede: without our aide, he did vs make: we are his folke: he doth vs fede, And for his shepe he doth vs take.
- Approche with ioye his courtes vnto:
  Praise, laude, and blesse his Name al wayes,
  For it is semely so to do.
- For why? the Lord our God is good:
  His mercy is for euer sure:
  His trueth at all tymes firmely stoode,
  And shal from age to age indure.

### PSALME CI. VV. Ke.

Dauid describeth what gouernemet he wil observe in his hand and kingdome. He wil punish and correct, by rootting out the wicked, and promisent to cherish the godly personer.



- No wicked thing wil I attempt, but from the fame refraine: I hate the finnes of faithles folke, no fuche wil I maintaine.
- fuche shal not with me dwel:

  As for the proude and wicked man,

  I wil with force expel.
- 5 who so his neighbour doth backebite, that man wil I destroye:

And who so hath a proude high looke, I will the same anoye.

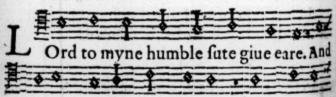
For suche as leade a godlie life, and wickednes forsake, wil I defend: and more then that, my seruants wil them make.

7 Whoso is bent to vse deceite,
mine house is not for suche:
The lyer may I not beholde:
his lies I hate so muche.

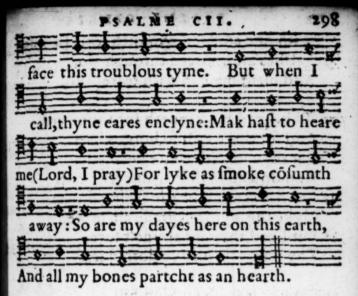
Th' vngodlie soone wil I destroye, which dwell the land about: And from the citie of the Lord all wicked men roote out.

### PSALME CII. I. C.

TIt semeth that this prayer was appointed to the faithful to pray in the captiuitie of Babylon. A consolation for the building of the Church: whereof followeth the praise of God to be published vnto all posteritie. The conversion of the Gentiles, and the stabilitie of the Church.



let my crye fore the appeare: hyde not thy



4 Like the mowne grasse withered and dry, Suche is myne heart, because that I Through greif my bread forgat to eat.

For through my voyce of gronings great, My bones vnto my fkynne do ftick

6 Yea I the Pelican am like
which doth in wildernes abide:
And like the owle of deferts wyde.

7 As on the howse toppe all alone
The sparowe doth her selfe bemone:
Euen so I watche throughout the night:

8 For daylie, lo, my foes me spight, And they that thus do rage and scorne

with

with one consent my death haue sworne. I asshes ate as bread through wo,

9 I affhes ate as bread through wo, And blent my cup with teares also.

And for thy wrath fo hote as fire:

For thou in high estate me plaste,
And downe to dust againe hast cast.

I lyke the wythred graffe am made.

Thy memorie for aye doth dure.

And graunt thy mercy her vntill: For lo, the tyme, the tyme(I fay) Of mercie, Lord, is come this day.

And pitte take vpon her dust.

And earthly Kings thy glorious fame.

16 what tyme the Lord shal Sion reare, And in his glorie shal appeare.

27 And to the desolate him bend, Despysing not their sute t'attend.

That

This shal be written for the race,
That after shal succede in place:
Yea, people yet vncreated,
The Lords renoume abrode shal spread.

For from his holy temple hye,
The Lord our God hath cast his eye:
From heaven the earth beholde did he.
The prisoners grones to heare and see,
And set the damned free from care.
That they in Sion may declare,
This holy Name of God alwayes
And in Ierusalem his praise.

And kingdomes all to ferue the Lord.

And kingdomes all to ferue the Lord.

My strength he bated in the wayes

And shorter cut my lyfe and dayes.

Wherefore I said, my God moste hye,

In midst my lyfe let me not dye:

Thy yeares eternally endure,

From age to age abyding sure.

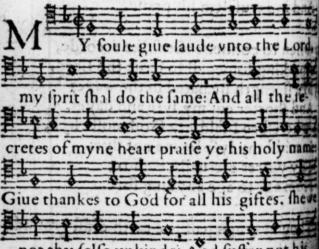
Thou in tymes past the earth didst grounds

Thyne hady worke the heauens are for 26They peryth that, thou standing stil, They shal waxe ould as garments wil Thou changing them, they so shal byden

27 But thou art one, whose yeres not slyde. 28 Thy servants somes for ay shal last. And in thy sight their seed stand fast.

### PSALME CILL. Tho. Ster.

An excellent pfalme to praifeGod for the creatio of the walk and the gouernance of the Time by his maruelous provides wheerin the Prophet prayeth against the wicked, who are casion that God diminisheth his blessings.



not thy felfe vnkinde: And fuffer not his



benefites to flippe out of thy mynde.

That gaue thee pardone for thy fautes, and thee restorde againe: For all thy weake and fraile difeafe, and healde thee of thy paine.

. That did redeme thy lyfe from death, from which thou couldst not flee: His mercy and compassion both, he did extend to thee.

That filde with goodnes thy defire, and did prolong thy youth: Like as the Egle casteth her bil, whereby her age renueth.

6 The Lord with iustice doth repaye, all fuche as be opprest: So that their fuffrings and their wrongs are turned to the best.

7 His wayes and his commandementes, to Moyfes he did showe, His counsels and his valiant actes the Ifralites did knowe.

The Lord is kinde and mercyful, when finners do him grieue:

The flowest to conceiue a wrath, and rediest to forgiue.

9 He chidthe not vs continually, thogh we be full of strife: Nor kepthe our fautes in memorie, for all our sinfull life.

the Lord doth vs regarde:
Nor after our iniquities
he doth not vs rewarde.

twixt earth and heaven aboue:
So is his goodnes muche more large
to them that do him love.

12 God doth remove our finnes from vs and our offenfes all:

As farre as is the funne ryfing, full distant from his fall.

vnto their children beare:

Like pitie bearth the Lord to suche,
as worship him in scare.

14 The Lord that made vs, knowth our shaps, our moulde and facion iust,

How weake and fraile our nature is,

and how we be but duft.

is lyke the withring hay:

Or lyke the floure right faire in field, that fadthe ful foone away.

to whose glosse and beautie stormie windes, do vtterly disgrace:

And make that after their affaltes fuche bloffomes have no place.

7 But yet the goodnes of the Lord, with his shal ever stand:

Their childrens children do receiue his righteousnes at hand.

18 I meane, which kepe his couenant with all their whole defire:

And not forget to do the thing, that he doth them require.

and foote stole of the Lord:
And by his power imperiall
he gouerneth all the worlde.

20 Ye Angels which are great in power, praise ye, and blesse the Lord:

which to obey and do his wil, immediatly accord.

v. ij.

21 Ye noble hoste and ministers, cease not to laude him stil:

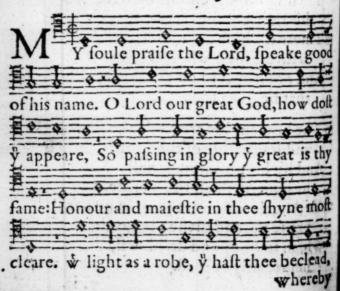
which ready are to execute his pleasure and his wil.

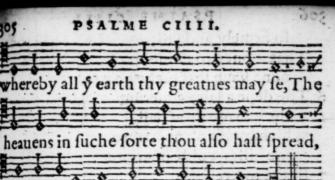
22 Ye all his workes in euerie place, praise ye his holy Name:

Myne heart, my mynde, and eke my foule praise ye also the same.

### PSALME CIIII. VV. Ke.

¶An excellet Psalme to praise God for the creation of the world and the governance of the same by his merueilous providence wherein the prophet prayeth against the wicked, who are occsions that God diminisheth his blessings.





That it to a curtaine compared may be.

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His chamber beames lye in the cloudes ful fure, which, as his charet, are made him to beare: And there with muche swiftnes his course doth indure, Vpon the wings ryding of winde in the aire. 4 He maketh his sprites as herauldes to go: And lightnings to ferue we see also prest: His wil to accomplish they runne to and fro, To faue, or confume things,

He groundeth the earth

as semeth him best.

fo firmely and fast,
That it once to moue
none haue shal suche power.

for it made thou hast,
which by his owne nature
the hilles wolde deuoure.

7 But at thy rebuke
the waters do flee,
And so give due place,
thy worde to obeye:
At thy voyce of thunder
so feareful they be,
That in their great raging
they haste some away.

they then vp afcend:
If thou do but speake,
thy worde they fulfil:
So lykewise the valleis
moste quickely descend,
where thou them appointest,
remaine they do stil.)
Their bondes hast thou set

how farre they shall runne, So as in their rage not that passe they can: For God hath appointed, they shal not returne The earth to destroye more, which made was for man.

to strong streames or lakes,
which runne do ful swift
among the hudge hilles.
where both the wilde asses
their thirst oft tymes slakes,
And beastes of the mountaines

thereof drinke their filles.

12 By these pleasant springs
or sountaines ful faire,
The soules of the aire
abyde shal and dwel:
who moued by nature
to hoppe here and there,
Among the grene branches
their songs shal excel.

73 The mountaines to moiste the cloudes he doth vse: The earth with his workes are wholy repleat. 14 So as the brute cattel he doth not refuse, But graffe doth prouide them, and herbe for mans meat.

he made for mans fake,
His face to refresh,
and heart to make strong.

this great Lord did make, which trees he doth nourish, that growe vp so long.

17 In these may birdes buylde, and make there their nest: In fyrre trees the storckes remaine and abyde:

18 The high hilles are succoures for wilde goates to rest, And eke the rocks stonie

for conies to hide.

19 The moone then is set her seasones to runne,

The dayes from the nights thereby to difcerne:

And by the descending also of the sunne,

The colde from heate alwaye thereby we do learne.

by Gods wil and power,
Then creepe foorth do all
the beaftes of the wood:

their preye to deuoure.

But yet it is thou. Lord.

But yet it is thou, Lord, which giuest them foode.

se Assone as the sunne is vp, they retire.

To couche in their dennes then are they full faine.

as right doth require:
Til night come and cal him

to take rest againe.

are all thy workes founde:
with wisedome full great
they are in dede wrought:
So that the worlde all whole
of thy praise doth sounde,
And as for thy riches,
they passe all mens thought.

25 So is the great fea,

101

which large is and broade,

where things, that creepe, fwarme, and beaftes of eche forte.

26 There both mightie shippes faile, and some lye at roade:

The whale hudge and monstrous there also doth sporte.

17 All things on thee waite: thou dost them relieue, And thou in due tyme

And thou in due tyme ful wel dost them fede.

18 Now when it doth please thee the same so to give,

They gather ful gladly those things which they nede.

Thou openest thyne hand, and they finde suche grace,

That they with good things are filled, we fe:

19 But fore are they troubled,
If thou turne thy face.
For if thou their breath take,

vile dust then they be.

from thee doth procede,
All things to appoint,
and what shal insue,

Then

Then are they created, as thou hast decreed. And dost by thy goodnes the drye earth renewe.

I The praise of the Lord for euer shal last,

who may in his workes by right wel reioyce.

2 His loke can the earth make to tremble ful fast, And lykewise the mountaines to smoke at his voyce.

33 To this Lord and God fing wil I alwayes: So long as I liue, my God praise wil I.

34 Then am I moste certaine my wordes shal him please:

I wil reioyce in him, to him wil I cry.

35 The finners, ô Lord, consume in thyne ire, And eke the peruerfe, them roote out with shame:

But as for my foule, now

let it stil desire,

And fay with the faithful, praise ye the Lordes Name.

### PSALME CV. I. C.

The praiseth the singular grace of God, who hath of all thepen ple of the worlde chosen a peculiar people to him selfe, and having chosen them, neuer ceaseth to do them good, even for his promise sake.

Sing this as the 104. Pfalme.

O Praise ye the Lord, and call on his Name Among the folke shewe his noble workes wrought

2 Sing praises, sing to him to set foorth his same:

And talke of the wonders he hath to passe brought.

3 In his holy Name reioyce and be light:

And let their heartes Ioye which feeke for the Lord.

4 Seeke ye our God holy,
his strength and his might:
His face to beholde still
for euer accorde.

5 His merueilous workes kepe fixt in your mynde: His fignes and judgements which he by mouth spake.

6 Ye fede of his feruant
Abraham by kynde:
And you fonnes of Iacob
whome he his doth take.

He is our Lord God, whose judgements are knowne

Throughout all the earth.

And he aye certaine
His promise remembred,
once made to his owne:
For thousandes of ages
to byde and remaine.

with Abraham made:
which vnto Ifack
by othe he did fure
to Confirming it Iacob
for a lawe and trade,
And bonde to Ifrael
alwayes to endure.
It Saying, in this wife,
to thee give I shal,
As lot to enioye
The Cananites grounde.

in nomber but smal:
Yea fewe, and strangers
throughout the land sounde.

13 And from place to place, did walke to and fro: And from one Kingdome, to other folke moue. 14 Yet fuffred he no man, them wrong for to do: But thus, for their fakes, he great Kings did reproue. 15 Touche not myne oynted, nor harme not at all My Prophetes moste deare. 16 And on the whole earth, A famine extreame then, to come he did call: which vtterly stroyed their store whole, with dearth.

17 Yet fent he before,
a man to provide:
Even loseph his owne
foulde into servage.
18 whose feete they in stockes held,
Yea, he a long tyde:

with

with fetters of Iron
was kept in bondage.

No Vntil the tyme came,
his cause shulde be knowne
And that the Lords worde
his patience had tryde.

and lowfde him ful foone
The head of the people,
his bandes layde afyde.

his house ouer all:
And of his substance,

the ruler and stay.

That he might his princes

vnto his wil thrall:

And eke teach the Elders, of wifedome the way.

37 Then came Ifrael Into Egipt land

Astranger in Cham Iscob then abode.

14 Where God did increase them muche lyke the sea sand

And made them more mightie then those them withstoode.

25 whose heartes he did turne his people to hate:

And feke by disceit his seruantes t'abuse

26 But then he fent Moyfes, their cause to debate

And Aaron, his feruants whome he did foorth chuse.

27 They vnto his foes his message declarde His signes and wonders of Ham in the land.

28 He darkenes fent downe then and darke it appearde:
And these not rebelled to do his command.

red blood for to be: He flew all their fishe.

30 And frogges made to brede Euen in their Kings chambers.

So lyce and flyes swarmed
The land through in dede
32 He sent on them haile

in stede of swete raine,

And great flames of fire,
their countrie throughout
Their vines and their figge trees
he strake to their paine
And brake downe the trees all
their costes rounde about.

34 He spake but the worde and grashoppers came with Caterpillers beyond all mens thought. 35 The graffe they deuoured that grewe then in Ham: And frutes of the grounde all they brought vnto nought. 36 Also the first borne the land through, he fmot: Euen the beginning of their force and might 37 And with golde and filuer brought foorth his owne lot, Amongst whose Tribes was not one feble in fight.

38 Egipt reioyced
when they went away:
For why? vpon them
their feare then was fall.

39 The Lord, a cloude spread out, to guide them by day: And fire to light them

They did but demand

40 They did but demand, and quayles he them fent:

And with bread from heauen, he did them suffice.

and waters out went

Euen through the drye places,

Like floudes that do ryse.

his holy othe made, Vnto Abraham

his servant moste deare.

43 And brought foorth his people (that were with wo lade) His owne chosen children,

with joyfull cheare.

44 The Heathen folkes land
to them he did parte:

The peoples labour they had to possesse.

45 That they from his statutes and lawes shulde not start:

wherefo

wherefore our Lord God praise, his laude no tyme cease.

### PSALME CVI. N.

The people differfed under Antiochus, do magnifie the good ares of God among the just and repentant: desyring to be brought againe into the land by Gods merciful visitation. And after the manifolde meruels of God wrought in their defluerance foorth of Egipt, and the great ingratitude of the people reheated, They do pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Ifrael.

Sing this as the. \$5. Pfalme.

P Raise ye the Lord, for he is good, his mercies dure for aye:

who can expresse his noble actes, vor all his praise displaye?

3 They bleffed are that judgement kepe, and justly do alwaye:

4 with fauour of thy people, Lord remember me I praye.

And with thy fauing health, ô Lord, vouchefafe to visite me:

5 That I the great felicitie of thyne elect may fec.

And with thy peoples ioy, I may a joyful mynde possesse:

And may with thyne inheritance a gloriyng heart expresse.

6 Both we, and eke our fathersall,

haue finned enerie one: we have committed wickednes, and lewdly we have done.

7 The wonders great which thou, ô Lord, hast done in Egipt land,
Our fathers, though they sawe them all, yet did not understand.

Nor they thy mercies multitude, did kepe in thankful mynde: But at the sea, yea, the red sea rebelled moste vnkynde.

8 Neuertheles he faued them, for honour of his Name:

That he might make his power knowne and spred abrode with same.

9 The red sea he did then rebuke, and foorthwith it was dryde: And as in wildernes, so through

the depe he did them guide.
To He faued them from the cruel hand,

of their dispiteful foe:

And from the enmies hand he did deliuer them also.

It The waters their oppressors whelmde, not one was left aliue:

Then

16

23 .

a bali

Tom

12 Then they beleued his wordes, and praise, in song they did him give.

But by and by, vnthankfully
his workes they cleane forgate:
And for his counfel and his wil
they did neglect to waite.

with fond and gredy lust:

And in the defert tempted God,

the stay of all their trust.

If And then their wanton myndes defire he fuffred them to haue:

Rut wasting leanesse therewithall

But wasting leanesse therewithall into their soule he gaue.

at Moyfes they did grutch:

Aaron the holy of the Lord, fo did they enuy muche.

17 Therefore the earth did open wide, and Dathan did deuoure,

And all Abrions company, did couer in that houre.

Blo their affembly, kindled was the hote confuming fire:

And wasting slame did t en burne vp

x. 11j.

hea

the wicked in his ire.

an Idole calfe did frame:

And there the molten Image did
they worshipe of the same.

that fedeth on the graffe:
Thus they their glorie turnd, and all their honor did deface.

vnkyndely they forgot:
which many great and mightic things
in Egipt land had wrought.

22 And in the land of Ham for them, moste wondrous workes had done: And by the red sea dreadful things performed long agone.

23 Therefore, for their fo shewing them forgetful and vnkynde:

To bring destruction on them all he purposed in his mynde.

Had not his chosen Moyses, stoode before him in the breake:

To turne his wrath, lest he on them with slaughter saulde him wreake.

24 They

30

They did despise the pleasant land, that he behight to give: Yea, and the wordes that he had spoke they did no whit beleve.

But in their tents with grudging heart, they wickedly repynd:

Nor to the voyce of God the Lord, they gave an harkning mynde.

Therefore against them lifted he, his strong revenging hand:

Them to destroye in wildernes, yer they shuld see the land.

the nations with his rode:

And through the countries of the worlde to featter them abrode.

28 To Baall Peor, then they did adioyne them felues also And ate the offrings of the dead, so they for soke him tho.

29 Thus with their owne inventions, his wrath they did provoke:

And in his so inkindled wrat's the plague vpon them broke.
30 But Phinchas stoode vp with zeale, x. iiij.

And iudgement he did execute, and then the plague did stay.

for righteousness that day,
And from thencesoorth so compted is,
from race to race for aye.

32 At waters eke of Meribah

Yea, so farre foorth that Moyses was then punisht for their sake.

33 Because they vext his sprit so fore, that in impacient heat: His lippes spake vnaduisedly, his seruor was so great.

34 Nor as the Lord commanded them they flew the people tho:

35 But were among the heathen mixt, and learnd their workes also.

36 And did their Idols ferue, which were their ruine and decay:

37 To fiendes their fonnes & doughters they, did offer vp and flay.

38 Thus with vnkyndly murdring knyfe, the giltles blood they spilt: Yea, their owne sonnes & doughters blood without all cause of gilt.

whome they to Canaan Idols then offred with wicked hand:
And so with blood of innocentes, defiled was the land.

39 Thus were they stayned with the workes, of their owne filthy way:

And with their owne inventions

a whoring did they stray.

the Lordes wrath kindled fore,

And even his owne inheritance
he did abhore therefore.

he gaue them for a preye:

And made their foes, their Lords, who they
were forced to obey.

42 Yea, and their hateful enemies
opprest them in their land:
And they were humbly made to stoupe,
as subjectes to their hand.

43 Full often tymes from thrall had he, deliuered them before: But with their counsels they to wrath,

y,

prouokt him euermore.

Therefore they by their wickednes, were brought ful lowe to lye:

44 Yet when he fawe them in distres, he hearkned to their crye.

which he to them had fw ore,

And by his mercies multitude repented him therefore.

46 And fauour he them made to finde, before the fight of those: That led them captive from their land,

and erst had bene their foes.

47 Saue vs, ô Lord, that art our God, faue vs, ô Lord we praye:

And from among the heathen folke, Lord, gather vs awaye.

That we may spred the noble praise, of thy moste holy Name:

That we may glorie in thy praise, and sounde abrode the same.

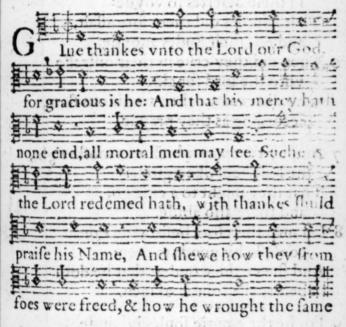
48 The Lord the God of Ifrael, be bleft for euermore:

Let all the people faye Amen, praise ye the Lord therefore.

PSALNI

# PSALME CVII. VV. Ke.

The Prophet exhorteth all those that are redemed by the Lord, and gathered vato him, to give thankes for this merciful providence of God, governing all things at his good pleasure, fending good and early prosperite and advertise, to bring men vato him. Therefore is the righteous thereat retoyce, to shall the wished have their mouther stopped.



that lay so farre about:

From East to west, from north to South,
his hand did finde them out.

4 They wandred in the wildernes,

and strayed from the way, And founde no citie where to dwel, that serue might for their stay.

5 whose thirst and honger was so great, in these desertes so voyde: That faintnes did them sore assalt, and eke their soules anoyde.

6 Then did they crye in their distresse vnto the lord for aide:

who did remoue their troublous state, according as they prayde.

7 And by that way which was moste right, he led them like a guide: That they might to a citie go, and there also abide.

8 Let men therefore before the Lord confesse his goodnes then: And shewe the wonders that he doth

before the fonnes of men.

y For he the emptie foule sustainde, whome thirst had made to fainte: The hongrie soule with goodnes sed, and did them eke acquainte. To Suche as do dwel in darkenes depe,

where they of death do waite:

Fast bounde to taste such troublous stormes as yron chains do threate.

they fought fo to rebell:

Esteming light his counsels high,
which do so farre excell.

12 But when he humbled them ful lowe, they then fel downe with grief:

And none was founde, so muche to helpe, whereby to get relief.

By Then did they crye in their distresse, vnto the Lord for ayde:

who did remoue their troublous state, according as they prayde.

14 For he from darkenes out them brought, and from deaths dreadful shade: Bursting with force the yron bandes,

which did before them lade.

onfesse his kyndenes then:
And shewe the wonders that he doth before the sonnes of men.

and brake them with strong hand:
The yron barres he smote in two,

nothing coulde him withstand.

17 The foolishe folke great plagues do feele, and can not from them wend: But heape on mo to those they have, because they do offend.

18 Their foule so muche did lothe all meat, that none they coulde abyde: whereby death had them almoste caught,

as they ful truely tryde.

79 Then did they crye in their distresse, vnto the Lord for ayde:

who did remoue their troublous state, according as they prayde.

20 For he then fent to them his worde, which health did fone reftore:

And brought them from those dagers deps, wherein they were before.

21 Let men therefore before the Lord, confesse his kyndnes then:

And shewe the wonders that he doth, before the sonnes of men.

22 And let them offer facrifice with thankes and also feare:

And speak of all his wondrous workes with glad and joyful cheare.

23 Suche

23 Suche as in shippes or brittel barkes,

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t,

pe,

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Their marchandise through feareful floods to compasse and to end.

24 Those nien are forced to beholde the Lordes workes, what they be:

And in the dangerous depe the fame moste merueilous they se.

25 For at his worde, the stormie winde, aryseth in a rage:

And stirreth vp the surges so, as nought can them asswage.

26 Then are they lifted vp so high, the cloudes they seeme to gayne.

And plunging do wne the depth vntil, their foules confume with paine.

27 And lyke a drunkarde, to and fro, now here, now there they reele:

As men with feare of wit bereft, or had of fense no feele.

28 Then did they crye in their distresse, vnto the Lord for ayde:

who did remoue their troublous flate, according as they prayde.

29 For with his worde the Lord doth make

the sturdie storme to cease:
So that the great waves from their rage are brought to rest and peace.

30 Then are men glad when rest is come, which they so muche do craue:

And are by him in hauen brought, which they so faine wolde haue.

confesse his kyndenes the Lord confesse his kyndenes then:
And shewe the wonders that he doth, before the sonnes of men.

Let men in presence of the folke with praise extol his Name:
And where the Elders do conuent, let them there do the same.

33 For running floodes to dry defertes
he doth oft change and turne:
And dryeth vp, as it were dust,
the springing wel and burne.

34 A fruteful land with pleasures deckt,
ful barren doth he make:
when on their sinnes, which dwell thereis,
he doth iust vengeance take.

35 Againe the wildernes full rude he maketh frute to beare:

with

with pleasant springs of water cleare though none before were there.

36 wherein suche hungrie soules are set, as he doth freely chuse:

That they a citie may them buylde, to dwel in for their vie.

37 That they may fowe their pleasant land; and vineyardes also plant:

To yelde them frutes of suche increase, as none may seeme to want.

38 They multiplye exceedingly, the Lord doth bleffe them fo:

who doth also their brute beastes make by nombers great to growe.

39 But when the faithful are lowe brought, by the oppressors stoute:

And minish do through many plagues, that compasse them about.

which did them so oppresse:

And like wife caused them to erre;

within the wilderneffe.

out of his troubles depe:
And oft tymes doth his trayne augment,

muche lyke a flocke of shepe.

42 The righteous shal beholde this sight, and also muche rejoyce:

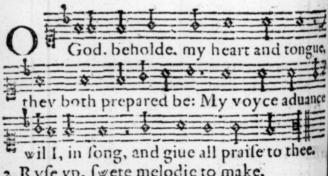
whereas the wicked and peruerse with grief shal stoppe their voyce.

he may these things record?

For certeinely suche shal perceive the kyndenes of the Lord.

### PSALME CVITT. I. C.

This Pfalme is composed of two other Pfalmes before, the ferrand fiftie & the fixtie The matter here contenned is. That Dand giveth him felfe with heart and voyce to praise the Lord, and fureth him felfe of the promise of God concerning his kingdom over Israel, and his power against other nations: who, though the feme to forsake vs for a tyme, yet he alone will in the end all downe our enemies.



2 Ryfe vp, swete melodic to make, my viole and myne harpe:

For I by breake of day wil wake, thy laude and praise to carpe. Among the people, Lord, I shall giue praises vnto thee: And eke amidft the nations all,

to thee my fong shalbe.

4 For why? thy mercy great doth streatch, aboue the heauens hye: Lykewise thy trueth,ô Lord, doth reache, vnto the cloudie fkye,

5 Exalt thy felfe, ô Lord our God, aboue the heavens bright: Set foorth thy praise in earth abrode thy glorie and thy might.

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6 That thy beloued in the land may freed be from thrall: O, helpe vs Lord, with thy right hand, and heare me when I call.

7 I wil reioyce, fith God hath faid, within his holy place:

That I shal Sichem land deuide. and Succothes vale by pace.

For Gilead shal be myne owne, Manasses myne befyde: Mynchead strength Ephraim wel knowne

y. 1].

my Lawe doth Iudah guide.

9 Moab my wash pot: and my shoe
on Edom wil I cast:
Yea, I on Palestine also

shal triumph at the last.

into the citie strong?

Or be my guide to Edom land,

fo that I go not wrong?

11 Is it not thou, ô Lord our God,
which hadst vs cleane forsoke,
And wentst not with our hostes abrode,
when warres in hand we toke.

vith ayde vs then releiue:
Vaine is, and nothing can availe
the helpe that man may give.

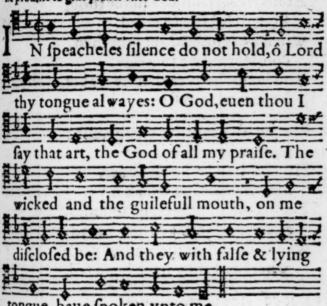
13 Through God, to do we shal have might, actes worthy of renoume:
Heshal our foes put vnto slight,

Yea, he shal tread them downe.

#### PSALME CIX.

TDauid being falfely accorded by flatterers vnto Saul, prayeth God to helpe him, and to destroye his enemies. And vnder them he speaketh of Sudas the traiteur vnto Iesus Christ, & of all the litteremies of the children of God: And desireth so to be deliumed.

that his enemies may knowe the worke to be of God. Then doth he promife to give praises vato God.



tongue, haue spoken vnto me.

They did befet me rounde about, with wordes of hateful spite: without all cause of my desert, against me did they sight.

4 For my good wil they were my foes, but then gan I to praye:

My good with ill, my frendlynesse, with hate they did repaye.

6 Set thou the wicked ouer him,

iks

to have the vpperhand:

At his right hand eke fuffer thou, his hateful foe to stand.

7 When he is judged, let him then, condemned be therein:

And let the prayer that he makes, be turned into finne.

8 Few be his dayes: his charge, also, let thou an other take:

9 His children let be fatherles, his wife a widowe make.

to Let his offpring be vagaboundes, to begge and feke their bread: wandring out of the wasted place, where erst they have bene fed.

catche all his goods and store:
And let the strangers spoile the frutes,

of all his toyle before.

12 Let there be none to pitie him, let there be none at all: That on his children fatherles, wil let their mercy fall.

And fo let his posteritie, for euer be destroyde:

Their

Their Name out bloted in the age. that after shal succede.

14 Let not his fathers wickednes, from Gods remembrance fall,

And let thou not his mothers finne, be done away at all.

But in the presence of the Lord, let them remayne for aye: That from the earth, their memorie he may cut cleane away.

but did pursue with spite,

The troubled man and sought to slaye,
the woful harted wight.

17 As he did curfing loue, it shall bety de vnto me so: And as he did not blessing loue, it shalbe farre him fro.

18 As he with curfing clad him felfe, fo it lyke water shal: Into his bowels, and lyke oyle, into his bones befall.

to couer him for aye:

And as girdle where with he,

fhal girded be alway.

20 Lo, let the fame before the Lord,
be guerdon of my foe,
Yea, and of those that euil speake,
against my soule also.

21 But thou, ô Lord, that art my God, deale thou I fay with me, After thy Name deliuer me, for good thy mercies be.

I nedy am and poore:

And eke within my payned breft,
my heart is wounded fore.

as doth declyning shade:

And as the grashopper, so I

am shaken of and sade.

24 with fasting long from nedeful fode, enfebled are my knees: And all her fatnesse hath my sloshe,

enforced bene to leefe.

55 And I also a vile reproche, to them was made to be: And they that did vpon me loke, did shake their heades at me. Myne ayde and succour be:
According to thy mercy, Lord,
faue and deliuer me.

And they shal knowe thereby, that this (Lord) is thy mighty hand:

And that thou, thou hast done it, Lord, fo shal they understand.

Although they curse with spite, yet thou shalt blesse with louing voyce:

They shal ary se and come to shame, thy servant shal reioyce.

that enmies are to me:
And with confusion as a cloke,
eke coured let them be.

give thankes vnto the Lord,
And I among the multytude
his praises wil record.

For he with helpe at his right hand, wil stand the poore man by: To saue him from the men that wolde condemne his soule to dye.

PSALME CX. I. C.

TDavid prophecieth of the power and everlasting kingdom power to Christ, and of his priesthode which shulde put an eadure the priesthode of Leuy.



- 2 The Scepter of thy regall power & might, From Sion shal the Lord send and disclose Be thou therefore the ruler in the sight, And in the midst of all thy mortal foes.
- 3 Thy people shal come willingly to thee, what time thine host in holy beautic shew. The youth y of thy wobe do spring shalbe Compared lyke vnto the morning dewe.
- 4 Thus God hath sworne, & it pforme wil he

And not repent, nor any tyme it break.
Thou art a priest for euer vnto me,
After the forme of King Melchizedek.

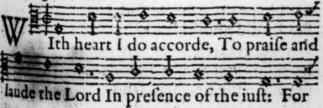
- At thy right hand to be thine helpe & stay: He prices proud, & stately Kings shal woud For love of thee, in his fearce wrathful day
- 6 He shalbe judge among the heathen all, He places voyde with carcasses shal fill: And in his rage, y heades eke smite he shal, That ouer countries great, do worke their (will.

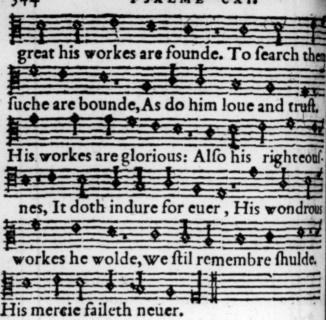
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7 Yea, he through haste for to pursue his foes Shal drinke the brooke y runneth in y way And thus who he cofouded shal have those His head on hye then shal he lyst that day.

## PSALME CXI. VV. Ke.

The giveth thankes to the Lord for his mercyful workes to warder his Church, and declareth wherein true wisedome and right knowledge consisteth.





5 Suche as do loue him beare,
A porcion ful faire
He hath vp for them laid:
For this they shal wel finde,
He wil them haue in mynde,
And kepe them, as he said.

6 For he did not disdaine,
His workes to shewe them plaine,
By lightnings and by thunders.
When he the heathens land
Did giue into their hand,

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where they behelde his wonders.

Ofall his workes insueth
Both iudgement, right and trueth,
whereto his statutes tend
They are decreed sure
For euer to endure,
which equitie doth end:
Redemption he gaue,
His people for to saue.
And hath also required,
His promise not to faile,
But alwayes to preuaile,
His holy Name be feared.

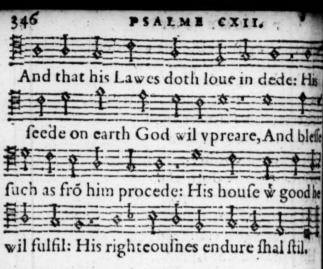
True wifedome wolde attaine,
The Lord feare and obey.
Suche as his lawes do kepe,
Shal knoweledge haue ful depe
His praise shal last for aye.

PSALME CXII.

VV. Ke.

The praiseth the felicitie of them that feare God, and condemneth the surfed state of the contemners of God.





4 Vnto the righteous doth aryse
In trouble ioye, in darkenes light:
Compassion is in his eyes,
And mercy alwayes in his sight:

Yea, pitie moueth suche to lend: He doth by judgement things expend.

6 And furely fuche shal neuer faile: For in remembrance had is he:

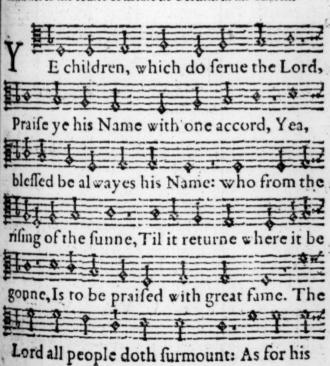
7 No tydings il can make him quaile, who in the Lord fure hope doth fee.

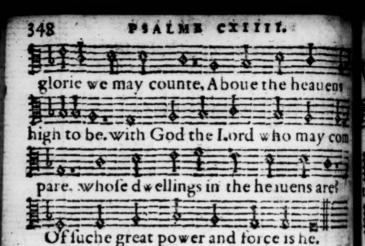
8 His heart is firme, his feare is past: For he shal see his foes downe cast.

9 He did wel for the poore prouide, His righteousnes shal stil remaine, And his estate with praise abyde,
Though that the wicked man disdaine.
The Yea, gnash his teeth thereat shal he,
And so consume his state to se.

# PSALME CXIII. VV. Ke.

An exhortatio to praise the Lord for his providence, in that, that





6 He doth abase him selfe, we knowe, Things to beholde both here belowe, And also in heauen aboue.

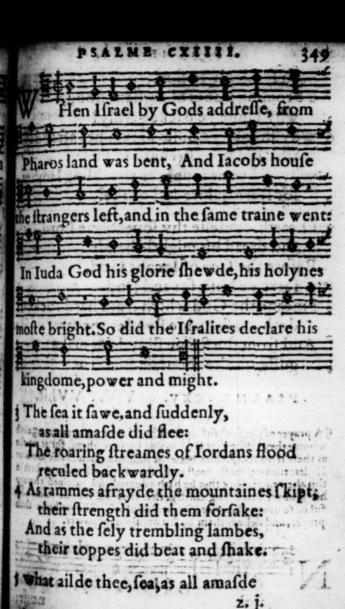
7 The nedy out of dust to drawe, And eke the poore which helpe none save His onely mercy did him moue.

8 And so him set in high degre, with princes of great dignitie, That rule his people with great same.

9 The barren he doth make to beare, And with great joye her frute to reare: Therefore praise ye his holy Name.

# PSALME CXIIII. VV. VVhit.

"How the Israelites were delivered out of Egipt, and of the wonderful miracles that God she wed at that tyme, which put wis in remembrance of Gods great mercies to wardes his children and of our ynthankfulnes for the same:



Ye rouling water of Iordans flood,

why ranne ye backewardly?

why shooke ye hilles as rammes afrayde?
why did your strength so shake?
why did your toppes as trembling lambe,
for feare quiuer and quake?

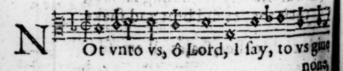
7 O earth, confesse thy souereigne Lord.

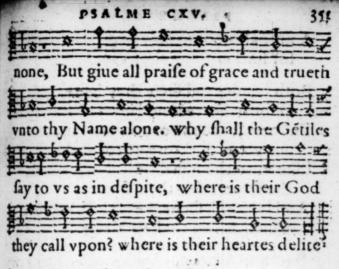
and dread his mightie hand:
Before the face of Izcobs God,
feare ye both sea and land.

8 I meane the God which from hard rockes, doth cause maine floodes appeare: And from the stonie slint doth make gushout the sountaines cleare.

# PSALME CXV. VV. VVhit.

A prayer of the faithful oppress by Idolatron tyrante spains whome they desire that God wolde succour them, for as mache as there is no comparison between him and their falls Gods of Idoles: trusting mosts constantly that God wil preserve them this their nede, seing that he hash adopted and received them this fairour; promising similty, that they wil not be vnmyndful of so great a benchterifit; wolde please God to heare the prayer, and deliver them by his omnipotent power.





in heaven fith on hie:

And worketh what him liketh best:
for all things do can he.

But their Idoles and Gods,
before whome they do stand.

Siluer or golde they are at moste,
the worke even of mans hand.

And eyes they have speacheles, not moving tongue nor lippes: And eyes they have, but se no whit, no more then do dead chippes. Eares they have, and heare nor, as do the cares of man:

13

z. ij.

A nose also, but to no vie: for fmel nothing they can.

7 Both handes and feete they haue, in forme there is no lacke: But nether touche or go they can, nor yet with throte noyce make.

8 Like vnto them shal be the forgers that them frame: And lykewise suche are no lesse madde, which call vpon their Name.

in God put confidence:
For to all fuche an ayde he is,
a buckeler, and defence.
To And thou tribe of Aaron,
in God put confidence:
For to all fuche an ayde he is,
a buckeler and defence.

in God put confidence:
For to all suche an ayde he is,
a buckeler and defence

The Lord hath vs in mynde,
and wil vs blesse echone:
The house, I meane, of Israel,

and the tribe of Aaron.

n And blesse wil he all them, that feare the Lord in dede: As wel the weake, as them of strength, which seke to him at nede.

the Lord wil all you bleffe:
As wel your feede as you your felues,
with plentie and increffe.

that Lord is ouer all:

which made both heaven and the earth,
and things both great and fmall.

16 The heavens are the Lordes, as his owne dwelling place: But vnto men the earth he giveth, thereon to runne their race.

17 Surelie they that are dead,

shal neuer praise the Lord:

Nor suche as in the graue are laid,

shal thereunto accord.

18 But we that do here live, that thanke the Lord alwayes:

with heart, & mouth fing thankes wil we: likewise all you him praise.

Z. iii.

## PSALME CXVI. N.

David being in great danger of Saul in the defert of Maon, per ceiving the great and inestimable love of God towarde him, as misseth suche great mercies, and protesteth that he will be that ful for the same.



4 Vpon the Name of God my Lord, then did I call and fay: Deliuer thou my foule, ô Lord, I do thee humbly pray.

5 The Lord is very mercyfull, and iust he is also:

And

10

11

12

13

And in our God compassion, doth plentifully flowe.

6 The Lord in safetie doth preserve, all those that simple be:

I was in woful miserie, and he releued me.

日は一日

7 And now my foule, fith thou art fafe, returne vnto thy rest: For largely, lo, the Lord to thee:

For largely, lo, the Lord to thee: his bountie hath exprest.

Because thou haste delivered, my soule from deadly thrall:

My moysted eyen from mourneful teares my slyding feete from fall.

9 Before the Lord, I in the land of lyf, wil walke therefore:

10 I did beleue, therefore I spake for I was troubled fore.

ul said in my distresse and feare, that all men lyers be:

12 What shal I paye the Lord for all, his benefites to me?

If the holfome cup of fauing health
I thankefully wil take:

And on the Lordes Name I wil call,

z. iiij.

when I my prayer make.

14 I to the Lord will pay the vowes, that I have him behight: Yea, now even at this present tyme, in all his peoples fight.

the Lord doth aye esteme
The death of all his holy ones,

The death of all his holy ones what euer men do deme.

I do my felfe confesse,
And hadmaydes sonne: y Lord haste broke

the bondes of my distresse.

17 And I wil offer vp to thee, a facrifice of praise:

And I wil call vpon the Name, of God the Lord alwayes.

18 I to the Lord wil pay the vowes, that I have him behight:

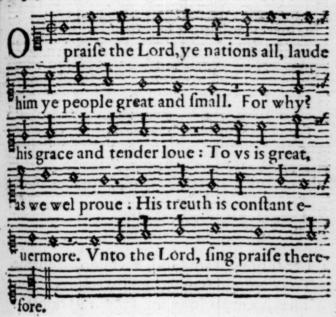
Yea, now even at this present tyme, in all his peoples fight.

19 Yea, in the courtes of Gods owne house, and in the middes of thee:

O thou Ierusalem I say, wherefore the Lord praise ye.

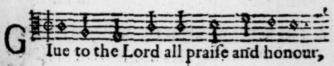
# PSALME CXVII. I. C.

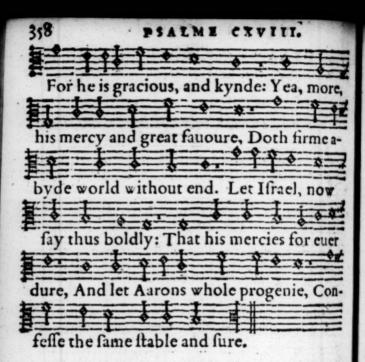
He exhorteth the Gentiles to praise God, because he hath accomplished as wel to them, as to the lewes, the promise of lyfe ruertating by lesus Christ.



# PSALME CXVIII. I. C.

Dauid reicaed of Saul and of the people, at the tyme appoint obtained the kingdome. For the which he biddeth all them, have feare the Lord, to be thankeful. And under his persone in all this was Christ painted foorthe, who shuld be of his people reicaed.





4 Let those y feare God, them now address, To come and sing to him therefore: That his great love and tender kyndnes Remaineth still for evermore.

For when with troubles I was pressed,
I, then, vpon the Lord did call:
who heard my voyce, and me vpraysed,
And set at large free from all thrall.

6 The moste of might (who heard my com-He is with me, my parte to take: (plaint No No feare therefore shal cause me to faint, For oughts that man may gainst me make. 7 The Lord on my syde doth retier,

with suche as do me helpe and ayde: So that I shal see my desire Vpon my foes, which me vpbrayde.

8 In God to trust it is farre better, Then to vaine man to trust and stand.

9 To trust in God (I say) is surer, Then princes, Lordes of sea and land.

with one confent: yet in Gods Name
By me they shal soone be destroyed,
And put to slight, rebuke, and shame.

If They have me rounde about enclosed, Yea, and shute vp with one accord: Yet they by me, shalbe destroyed, Euen in the Name, of God the Lord.

12 Lyke bees they came about me swarming,
But were as fire of thornes put out:
For in Gods Name the euerliuing,
I shal confounde them all, no doubt.

13 Thou haste (ô cruel aduersarye)
Thrust fore at me, with mayne and might,
To cause me fall: but lo, contrarye,

For God hath holpe me in my right.

14 My strength & force is God the most hye,
Yea, he my song is of pleasance:
For he hath bene in all adversitie
Myne helper and deliverance.

The voyce of ioy and freedome, shalls within the iust mans dwelling place:
Saying, beholde, right valiantly
The Lords right had hath brought to passe.
The hand most strong of the almightie

Exalted is now presently:

Of God the Lord, the right hand sturdie:
Hath done (say they) triumphantly.

For yet, deaths cup shal I not proue:
But shal stil liue, that I may expone
And shewe abrode, Gods workes aboue.

18 The Lord my God, hath me chastised, And that right fore (I must confesse:) But of his goodnes, not deliuered Me vnto death, in that distresse.

which are the gates of righteousnes:
That through the same, I may have repaire,
And praise the Lord, his holynes.

20 This

whereat the righteous enter shal.

If wil thee praise, Lord, which hast heard me
And my deliuerance bene with all.

In The stone which wholy was refused,
And of the buylders cast away:
The same laied, is now and placed,
As of the corner chief and stay.
If which thing is done, by th' onely working
Of God, the Lord moste glorious:
And as a wonder is appearing,
Vnto our sights moste merueilous.

Which God hath made of his goodnes:
Let vs therein make mirth and ioy,
And fing to God with great gladnes.

15 O Lord, I now befeche and pray thee,
Saue thou (the King and him mainteine)
Giue him good lucke, and prosprous to be,
O Lord, I yet require againe.

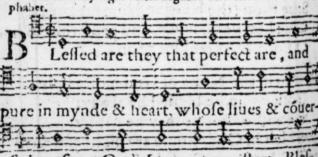
Who in the Name of God moste holy, Doth come, he blessed be alway: We wishe also, ye may be happy which in Gods house are night and day. <sup>27</sup> The Lord our God, he is moste mightie, And hath vs given light at last: Vnto the hornes of th' Alter holy, Your sacrifice now binde ful fast.

28 Thou art the God in whome I glory,
To thee wil I giue praise therefore:
Euen thou, my God art, therefore wil I
Laude and exalt thee euermore.

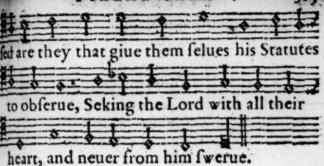
Yea more, his mercy and great fauour doth aye endure, worlde without end.

# PSALME CXIX. VV. VVhit.

In this Plaime is contained an exquisite arte, and a wonderful vehemencie in setting foorth the praises of Gods. Law: whereas the Prophet can not latistic him self, nor sufficiently expresses affection which he beareth thereunto, adding moreouer many notable complaintes and consolations. wherefore it is mete that all the faithful have it alway both in heart and in mouth. And in the Ebreue every eight verses beginne with one letter of the Alphabet.



fation, from Gods Lawes neuer start. Blef-



Doutles suche men go not astray, nor do no wicked thing: which stedfastly walke in his paths without any wandring.

4 It is thy wil and commandment, that with attentiue hede Thy noble and divine preceptes we learne and kepe in dede.

oh, wolde to God it might thee please, my wayes so to addresse:

That I might both in heart and voyce, thy Lawes kepe and confesse.

6.50 shulde no shame my lyfe atteint, whiles I thus fet myne eyes:
And bend my mynde alwayes to muse on thy facred Decrees.

7 Then wil I praise with vpright heart,

when I shal learne thy judgementes just, and lykewise proue the same.

8 And wholy wil I give my felfe to kepe thy Lawes moste right: Forsake me not for ever, Lord, but shewe thy grace and might.

9 By what meanes may a yong man belt, his lyfe learne to amend?

If that he marke and kepe thy worde, and therein his tyme spend.

and thus feking abyde:

Oh, neuer suffer me, ô Lord, from thy preceptes to slyde.

thy wordes I have hid ftil:

That I might not at any tyme offend thy godly wil.

and praise the Name, & Lord, and praise thee enermore: Thy statutes of moste worthy same, & Lord, teache me therefore.

and publishe day and night:

The judgementes all, which did procede, from thy mouth ful of might.

14 Thy Testimonies and thy waies please me no lesse in dede:

Then all the treasures of the earth which worldelings make their mede.

As at a marke, so wil I aime,
thy wayes how I may walke.
Myne onely ioy shalbe so fixte
and on thy Lawes so set,
That nothing can me so farre blinde
that I thy wordes forget.

#### GIMEL.

Thyne holy worde then wil I kepe,
both in myne heart and tongue.

Myne eyes which were dimme and thut vp
fo open and make bright:
That of thy Lawe and marueilous workes.
I may have the cleare fight.

plam a stranger in this earth.

wandring now here now there:

Thy worde therefore to me disclose, my footesteppes for to cleare.

20 My foule is rauisht with defire, and neuer is at rest:

But fekth to knowe thy judgementes hye, and what may please the best.

21 The proude men and malicious thou hafte destroyde echone: And curfed are suche as do not thyne Hestes attend vpon.

22 Lord, turne from me rebuke and shame, which wicked men conspire:

For I have kept thy Couenantes with zeale as hote as fire.

23 The princes great in counsel sate, and did against me speake: But then thy servant thought how he, thy Satutes might not breake.

24 For why? thy Couenantes are my loye, and my great heartes solace: They serve in stede of Counsellers,

my matters for to passe.

## DALETH.

25 I am, alas, as brought to graue, and almoste turnde to dust:

Reftore

Restore therefore my lyfe againe, as thy promise is just.

with mercy thou didth heare:

Heare now eftiones and me instruct thy Lawes to loue and feare.

thy preceptes and thy Lore:
Thy workes then wil I meditate,
and lay them vp in store.

18 My foule I fele fo fore opprest, that it melteth for grief: According to thy worde therefore

haste, Lord, to send relief.

let thy grace me defend:
And that I may learne thee to loue,
thyne holy Lawe me fend.

I fet thy Iudgementes me before,
which kepe me safe and sounde.

thy Couenantes to embrace:
Let me therefore haue no rebuke,

A. ij.

nor checke in any cafe.

32 Then will I runne with ioyful cheare, where thy worde doth me call:

when thou hast fet myne heart at large, and rid me out of thrall.

33 Instruct me, Lord, in the right trade of thy statutes divine:

And it to kepe euen to the end, myne heart wil I inclyne.

34 Graunt me the knowledge of thy Law, and I shal it obey:

with heart and mynde and all my might, I wil it kepe, I fay.

35 In the right path of thy Preceptes guide me, Lord, I require:

None other pleasure do I wish, nor greater thing defire.

36 Inclyne myno heart thy Sawes to kepe, and Couenantes to embrace:

And from all filthy auarice, Lord, shield me with thy grace.

37 From vaine defire and worldelie luftes turne backe myne eyes and fight:

Giue me the Sprite of lyfe and power.

to walke thy wayes aright.
Confirme thy gracious promise, Lord,
which thou hast made to me:
which am thy seruant, and do loue,
and seare nothing but thee.

Reproche and shame which I so feare, from me, & Lord, expel:
For thou dost judge with equitie, and therein dost excel.

Beholde, myne heartes desire is bent, thy Lawes to kepe for aye:
Lord, strengthen me so with thy grace, that it performe I maye.

#### VAV.

AThy mercies great and manifolde
let me obteine, ô Lord:
Thy fauing health let me enioye,
according to thy worde.

4 So shal I stoppe the sclandrous mouthes
of lewde men and vniust:
For in thy faithful promises
standth my comforte and trust.

The worde of trueth within my mouth let euer stil be prest:
For in thy Judgementes wonderful
A. iii.

myne hope doth stand and rest. 44 And while that breath within my breft doth natural lyfe preserue:

Yea, til this worlde shalbe dissolued,

thy Lawe wil I obserue.

45 So walke wil I, as fet at large, and made free from all dredet Because I sought how for to kepe thy Preceptes and thy Rede.

46 Thy noble Actes I wil describe, as things of moste great fame: Euen before Kings I wil them blase, and shrinke no whit for shame.

47 I wil reioyce then to obey, thy worthy Hestes and wil: which euermore I have loued best, and fo wil love them stil.

48 Myne handes wil I lift to thy Lawes, which I have dearly fought: And practife thy Commandementes I wil in dede and thought.

ZAIN.

49 Thy Promise which thou madst to me thy feruant, Lord, remember: For therein haue I put my truft,

and confidence for euer.

plt is my comforte and my ioye, when troubles me affaile:

For were my lyfe not by thy worde, my lyfe wolde soone me faile.

nThe proude and fuche as God contemne, ftil made of me a fkorne:

Yet wolde I not thy Lawe forfake, as he that were forlorne.

But calde to minde, Lord thy great workes fhewde to our fathers olde:

whereby I felt the ioye furmounte my grief an hundreth folde.

But yet, alas, for feare I quoke, feing how wicked men:

Thy Lawe for soke, and did procure thy Iudgement: who knowth when?

# And as for me, I framde my fonges thy Statutes to exalt:

when I among the strangers dwelt, and thoughtes gan me assalt.

I thought vpon thy Name, ô Lord, by night when others slepe: As for thy Lawe also I kepe, and euer wil it kepe.

A. iiij.

thy Couenantes swete and deare
I did embrace, and also kepe
with reuerence and with feare.

## HETH.

s7 O God, which art my parte and lot, my comforte and my stay: I have decreed and promised thy Law to kepe alway.

in presence of thy face:

As thou therefore hast promised,

Lord, graunt me of thy grace.

39 My lyfe I have examined, and tryde my fecret heart: which to thy statutes caused me my feete streight to convert.

60 I did not stay nor lynger long, as they that slouthful are: But hastely thy Lawes to kepe I did my selfe beware.

61 The cruel bandes of wicked men haue made of me, their preye: Yet wolde I not thy Lawe forget, nor from thee go aftray. 6 Thy righteous Iudgement towarde me fo great is and fo hie:

That even at midnight wil I ryfe thy Name to magnifie.

Mich feare thee in their heart:

And nether wil for love nor dread
from thy Commandementes start.

64 Thy mercies, Lord, moste plenteously do all the worlde fulfil:

Oh, teache me how I may obey thy statutes and thy wil.

## TETH.

for According to thy promise, Lord, for haste thou with me delt:

For of thy grace in sondrie sortes have I thy servant felt.

6 Teache me to judge alwayes aright, and give me knowledge fure: For certeinely beleve I do that thy preceptes are pure.

Thy

I erde and went aftray:
But now I kepe thyne holy worde.
and make it all my ftay.

68 Thou art both good and gracious, and giuest most e liberally: Thyne ordinances how to kepe therefore, ô Lord, teache me.

69 The proude & wicked men haue forgde, against me many a lye:

Yet thy Commandmentes stil observe with all myne heart wil I.

70 Their heartes are swollen with worldlie
as grease so are they fat: (welth
But in thy Lawe do I delite.

and nothing feke but that.

71 Oh, happy tyme, may I wel fay, when thou didft me correct:

For as a guide to learne thy Lawes thy roddes did me direct.

72 So that to me thy worde and Lawe, is dearer manifolde:

Then thousandes great of filuer and golde, or ought that can be tolde.

### IOD.

73 Seing thyne handes haue made me, Lord, to be thy creature:

Graunt knowledge lykewise how to learne to put thy Lawes in vre.

74 So

yhen euer they me fee:

Because I haue learnde by thy worde
to put my trust in thee.

I knowe the cause is iust:

So when thou didst correct me, Lord, the cause iust nedes be must.

Now of thy goodnes, I thee pray, some comfort to me send:

As thou to me thy servant hetst, so from all il me shend.

h

e

77 Thy tender mercies powre on me:
and I shal surely liue:
For ioye and consolation both,
thy Lawe to me doth giue.
78 Consoude the proude, whose salse pretense
is me for to destroye:
But as for me thyne Hestes to knowe
I wil my selfe employe.

79 Who so with reverence do thee seare, to me let them retire:

And suche as do thy Couenantes knowe, and them alone desire.

Myne heart without all wavering

let on thy Lawes be bent: That no confusion come to me, whereby I shulde be shent.

### CAPH.

\$1 My foule doth faint and ceafeth not thy fauing Health to craue: And for thy wordes fake stil I trust myne heartes desire to haue.

\$2 Myne eyes do faile with loking for thy worde: and thus, I fay,

Oh, when wilt thou me comfort, Lord?
why dost thou thus delay?

\$3 As a skinne bottel in the smoke, so am I partcht and dryde: Yet wil I not out of myne heart let thy Commandement slyde.

84 Alas, how long shal I yet liue, before I see the houre: That on my foes, which me torment, thy vengeance thou wilt powre?

So Presumpteous men haue digged pittes, thinking to make me sure: Thus contrarie against thy Lawe myne hurt they do procure.

. \$6 But thy Commandementes are all true,

and causeles they me grieue: To thee therefore I do complaine, that thou mightst me relieue.

Almoste they had me cleane destroyde, and brought me quite to grounde: Yet by thy Statutes I abode, and therein succour founde. Restore me, Lord, againe to lyse, (for thy mercies excell) And so shal I thy Couenantes kepe til death my lyse expell.

### LAMED.

In heauens, Lord, where thou dost dwel,
thy worde is stablisht sure:
And shal for all eternitie
fast grauen there indure.
The From age to age thy trueth abidth,
as doth the earth witnesse:
Whose grounde worke y hast laide so sure,
as no tongue can expresse.

how all things perseuere
According to thyne ordinance,
for all things thee reuere.

Had it not bene that in thy Lawe,

my foule had comfort fought:
Long tyme yer now in my distresse
I had bene brought to nought.

93 Therefore wil I thy Preceptes aye in memorie kepe fast:

By them thou hast my lyfe restorde, when I was at last cast.

94 No wight to me can title make, for I am onely thyne: Saue me therefore: for to thy Lawes myne cares and heart inclyne.

95 The wicked men do leke my bane, and thereto lie in waite: But I the while confidered thy noble Actes and great.

96 I see nothing in this wide worlde, at length which hath not end:

But thy Commandment and thy words, beyonde all end extend.

### MEM.

do I beare to thy Lawe?

All the day long my whole deuise is onely on thy Sawe.

98 Thy worde hath taught me farre to paffe!

my foes in policie: For stil I kepe it as a thing of moste excellencie.

op My teachers which did me instruct in knowledge I excell: Because I do thy Couenantes kepe and them to other stell. no In wisedome I do passe also

And all because to kepe thy Lawes
I helde it aye best rede.

from euerie euil way:

Because that I continually
thy worde might kepe, I say.

nor yet shronke any del:

For why? thou hast taught me thereby, to live godly and wel.

finde I thy wordes alway?

Doutles no honie in my mouth,
feele ought fo fwete I may.

that vtterly I hate (learnde,

That no confusion come to me, whereby I shulde be shent.

#### CAPH.

\$1 My foule doth faint and ceafeth not thy fauing Health to craue: And for thy wordes fake stil I trust myne heartes desire to haue.

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as doth the earth witnesse:
Whose grounde worke y hast laide so sure,
as no tongue can expresse.

how all things perseuere
According to thyne ordinance,
for all things thee reuere.

Had it not bene that in thy Lawe,

my foule had comfort fought:
Long tyme yer now in my diffresse
I had bene brought to nought.

93 Therefore wil I thy Preceptes aye in memorie kepe fast: By them thou hast my lyfe restorde,

when I was at last cast.

94 No wight to me can title make, for I am onely thyne: Saue me therefore: for to thy Lawes myne cares and heart inclyne.

95 The wicked men do seke my bane, and thereto lie in waite: But I the while considered thy noble Actes and great.

of I fee nothing in this wide worlde, at length which hath not end:

But thy Commandment and thy words, beyonde all end extend.

## MEM.

do I beare to thy Lawe?

All the day long my whole deuise is onely on thy Sawe.

· 98 Thy worde hath taught me farre to paffe,

my foes in policie: For stil I kepe it as a thing of moste excellencie.

op My teachers which did me instruct
in knowledge I excell:
Because I do thy Couenantes kepe
and them to other stell.
too In wisedome I do passe also
the ancient men in dede:
And all because to kepe thy Lawes
I helde it aye best rede.

from euerie euil way:
Because that I continually
thy worde might kepe, I say.

102 I haue not swarued from thy sudgemetes,
nor yet shronke any del:
For why? thou hast taught me thereby.

For why? thou hast taught me thereby, to live godly and wel.

finde I thy wordes alway?

Doutles no honie in my mouth,
feele ought so swete I may.

my

that vtterly I hate (learndo,

All wicked and vngodly wayes in cuerie kynde or rate.

NVN.

fo doth thy worde shine bright:

And to my pathes, where ever I go,

it is a flaming light.

106 I haue both fworne, and wil performe moste certeinly doutlesse:

That I will kepe thy Judgementes inft, and them in lyfe expresse.

and brought me to deathes doore:

O Lord, as thou hast promised, fo me to lyfe restore.

noste frankely I thee give,

Accept, and teach me how I may after thy Judgementes live.

that dangers it affaile:

Yet do I not thy Lawe forget, nor it to kepe wil faile.

To Although the wicked laide their nettes
to catche me at a bray:

Yet

Yet did I not from thy preceptes, once swerue or go astray.

In Thy Lawe I have so claimde alway, as myne owne heritage:

And why? for therein I delite and set my whole courage.

In For evermore I have bene bent, thy Statutes to sulfil:

Even so lykewise vnto the end, I wil continue stil.

## SAMECH.

The craftie thoughts and double heart,
I do alwayes detest:
But as for thy Lawe and Preceptes
I loued them euer best.

Thou art myne hid and secret place,
my shield of strong defence:
Therefore haue I thy promises,
lookte for with patience.

If Go to therefore ye wicked men,
departe from me anone:
For the Commandments wil I kepe,
of God my Lord alone.
MAs thou halt promise, so performe,
that death me not assaile:

Nor let my hope abuse me so, that through distrust I quaile.

for ought they do or fay:
And in thy statutes pleasure take,
wil I both night and day.

To nought availth their subtiltie:
their counsel is but weake.

where ever they be, or dwel:
Therefore can I, as thy Statutes,
love nothing halfe fo wel.

120 My flesh, alas, is taken with feare,
as though it were benomde:
For when I see thy Judgementes streide,
I am as one astonde.

### AIN.

121 I do the thing that lawful is, and give to all men right: Resigne me not to them that wolde oppresse me with their might. 122 But for thy servant suretie be That proude men giue me not the foile, which rage as they were wood.

ny Myne eyes with waiting are now blinde thyne health so muche I craue: And eke thy righteous Promise, Lord, whereby thou wilt me saue. n4 Intreat thy servant louingly, and sauour to him showe:

Thy Statutes of moste excellencie, teache me also to knowe.

thy Thyne humble feruant, Lord, I am:
oh, graunt me t'vnderstand:
How by thy Statutes I may knowe,
best what to take in hand.
no It is now tyme, Lord, to beginne,
for trueth is quite decayde:

Thy Lawe lykewise they have transgrest, and none against them sayde.

127 This is the cause wherefore I loue,
thy Lawes better then golde:
Or lewelles fine which are estemde
moste costely to be solde.
128 I thought thy preceptes all moste iust,
and so them laide in store:

in

B. ij.

All craftie and malicious wayes
I do abhorre therefore.

PE,

129 Thy Couenantes are moste wonderful, and ful of things profounde:

My foule therefore doth kepe them fure, when they are tryde and founde.

they finde a light most cleare:

And verie Idiotes understand

And verie Idiotes understand, when they it read or heare.

131 For ioye I have both gapte and breathde, to know thy Commandment: That I might guide my lyfe thereby,

I fought what thing it ment.

132 With mercy and compassion, Lord,
beholde me from aboue:

As thou art wont to beholde suche as thy Name feare and loue.

133 Direct my footesteppes by thy worde, that I thy wil may knowe:

And neuer let iniquitie thy feruant ouerthrowe.

134 From feladrous tongues & deadly harmes preserue and kepe me sure:

Thy,

Thy Preceptes then wil I obserue, and put them eke in vre.

Thy countenance, which doth furmount, the funne in his bright hewe: Let shyne on me, and by thy Lawe teache me what to eschewe.

of drerie teares and fel:

when I beholde how wicked men thy Lawe kepe neuer a del.

### ZADE.

ny In euerie point, Lord, thou art iust, the wicked though they grudge: And when thou dost sentence pronounce, thou art a righteous Judge.

n8 To render right and flee from guile, are two chief pointes and hye: And suche as thou hast in thy Lawe

commanded vs streictly.

139 With zeale and wrath I am confumde, and euen pined away:

To fee my foes thy wordes forget, for ought that I do may.

140 So pure and perfite is thy worde, as any heart can deme:

B. iij.

And I thy feruant nothing more, do loue or yet esteme.

141 And though I be nothing fet by, as one of base degree:

Yet do I not thyne Heltes forget, nor shrinke away from thee.

142 Thy rightousnes, Lord, is most e iust, for euer to indure:

Also thy Lawe is trueth it selfe, moste constant and moste pure.

143 Trouble and grief haue feafde on me.
and brought me wondrous lowe:

Yet do I stil of thy Preceptes, delite to heare and knowe.

144 The rightousnes of thy Iudgementes do last for euermore:

Then teache them me, for euen in them, my lyfe lieth vp in store.

## корн.

now answer me, ô Lord,

That thy Commandmentes to observe, I may fully accord.

146 To thee my God, I make my fute, with moste humble request:

Saue me therefore, and I wil kepe, thy Precept and thyne Hest.

before the day waxe light:

Because that I have in thy worde,
my confidence whole plight.

148 Myne eyes preuent the watche by night, and yer they call, I wake:

That by deuifing of thy worde I might fome comfort take.

149 Inclyne thyne cares to heare my voyce, and pitie on me take:

As thou wast wont, so Iudge me, Lord, lest lyfe me shulde forsake.

My foes drawe nere, and do procure, my death maliciously:

which from thy Law are farre gone backe, and strayde from it lewdly.

for nede doth so require:

And all thy Preceptes true they are,

then helpe I thee desire.

172 By thy Commandmentes I have learnde, not now, but long ago:

That they remaine for euermore,

B. iiij.

thou hast them grounded fo.

RES.

153 My trouble and affliction, confider and beholde: Deliuer me, for of thy Lawe

I euer take fast holde.

with spede me succour send:
From death, as thou hast promised,
Lord, kepe me, and defend.

from having health and grace:
whereby they might thy Statutes knowe,
they enter not the trace.

what tongue can them atteine?

And as thou hast me judgde yer now,

so let me lyfe obteine.

157 Though many men did trouble me, and perfecute moste sore: Yet from thy Lawes I neuer shronke, nor went a wrie therefore.

when I these traitors see:

Because they kepe no whit thy worde,

nor

nor yet feke to knowe thee.

with heart moste glad and faine:
As thou art good and gracious, Lord,
restore my lyfe againe.

160 what thy worde doth decre, must be,

and so it hath bene euer:
Thy righteous Iudgements are also
moste true, and decay neuer.

### SCHIN.

161 Princes have fought by crueltie
causeles to make me crouche:
But all in vaine: for of thy worde
the feare did myne heart touche.
162 And certeinely even of thy worde
I was more merie and glad,
Then he that of riche spoiles and preye,
great store and plentie had.

I hate moste and fassitie,

I hate moste and detest:

For why? thyne holy Lawe do I
aboue all things loue best.

164 Seuen tymes a day I praise thee, Lord,
singing with heart and voyce:
Thy rightous Actes and wonderful

nor

so cause me to reioyce.

which do thy Statutes loue:
No danger shall their quiet state,

impare or once remoue.

166 Myne onely health and comfort, Lord, I looke for at thy hand:

And therefore have I done those things, which thou didst me command.

167 Thy Lawes have bene myne exercise,
I which my soule moste desirde:
So muche my loue to them was bent,
that nought els I requirde.

I kept, thou knowst, aright:

For all the things, that I have done, are present in thy fight.

### TAV.

169 O Lord, let my complaint and crye, before thy face appeare:

And as thou hast me promise made, so teache me thee to feare.

170 Myne humble supplication, towarde thee let finde accesse:

. And graunt me, Lord, deliuerance:

for so is thy promise.

mi Then shal my lippes thy praises speake, after moste ample fort:

when thou thy Statutes hast me taught, wherein standth all comfort.

my My tongue shal sing & preache thy worde and on this wife say shal:

Gods famous Actes and noble Lawes, are inft and perfect all.

and spedely me saue:

For thy Commandments to obserue, chosen, ô Lord, I haue.

74 Of thee alone, Lord, I craue health: for other I knowe none:

And in thy Lawe, and nothing els
I do delite alone.

thy Name to magnifie:

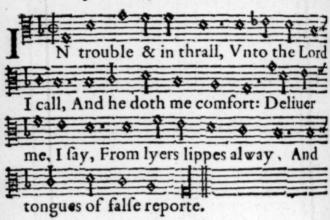
And of thy Iudgementes mercyful let me the fauour trie.

muche lyke a wandring shepe:

Oh, feke me, for I have not failde, thy Commandmentes to kepe,

### PSALME CXX. THO. STER.

The prayer of David being now banished among the barberous people of Arabia, by the falle reportes of envious flatterers. And therefore he lamenteth his long abode among those inside. les who were given to all kynde of wickednes and contention.



- 3 What vantage or what thing Getst thou thus for to sting, Thou salse and flattring lyer?
- 4 Thy tongue doth hurte I wene No lesse then arowes kene, Of whote consuming fyer.
- y Alas, to long I flake within these tentes so blake, (which Kedars are by name:) By whome the folke elect,

And all of Isakes sect, Are put to open shame.

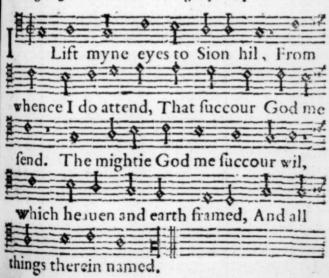
rs. de.

rd ±

I came a peace to make,
And fet a quiet life:
But when my worde was tolde,
Caufeles I was controlde,
By them that wolde haue strife.

PSALME CXXI. VV. VVhit.

The prophet Cheweth by his owne example that the faithfull ought to loke for all their fuccour of God alone, who will gonerate and give good fuccesse to all their godly enterprises.



3 Thy foote from flip he wil preserue, And wil thee fafely kepe: For he wil neuer slepe.

A Lo, he that Israel doth conserue, No slepe at all can him catche, But his eyes shal ever watche.

The Lord is thy warrant alway, The Lord eke doth thee couer, As at thy right hand euer.

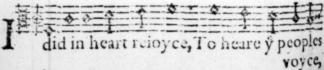
6 The funne that not thee partch by day, Nor the moone (not halfe so bright) Shal with colde thee hurt by night.

7 The Lord wil kepe thee from distresse, And wil thy lyfe sure saue: And thou also shalt haue.

8 In all thy busines good successe, where ever thou goest in or out, God wil thy things bring about.

## PSALME CXXII. VV. Ke.

Danid reloyceth in the Name of the faithful, that God hathe accomplished his promise, and placed his Arke in Sion: for the which he gineth thankes, and prayeth for the prospentie of the Church.





art to semely set, muche ly ke a citie net,

The lyke whereof is not els where.

4 The tribes with one accorde,
The tribes of God the Lord,
Are thither bent their way to take:
So God before did tel
That there his Israel
Their prayers shulde together make.
For there are thrones erect.

for there are thrones erect, And that for this respect,

the

the

cs e, To fet foorth iustice orderly which thrones, right to mainteine; To Dauids house perteine, His folke to Iudge accordingly.

6 To pray let vs not cease,
For Ierusalems peace,
Thy friendes God prosper mightely.

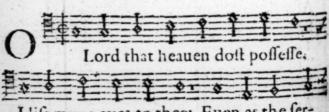
7 Peace be thy walles about, And prosper thee throughout Thy palaces continually.

g I wish thy prosprous state, For my poore brethrens sake, That comfort haue by meanes of thee.

9 Gods house doth me allure, Thy welth for to procure So muche alwayes as lieth in me.

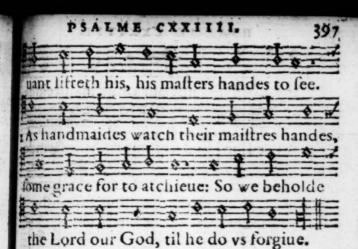
## P'SALME CXXIII. THO. STER.

A prayer of the faithful, which are afflicted by the wicked worldelings and contemners of God.



· I lift myne eyes to thee: Euen as the fer-

want



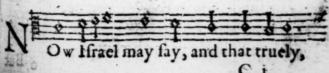
Lord, graunt vs thy compassion, and mercie in thy fight: For we be filde and ouercome. with hatred and despight.

Our myndes be stufte with great rebuke: the riche and worldely wife:

Do make of vs their mocking stocke, the proude do vs despise.

### VV. VVhit. PSALME CXXIIII.

The people of God, being delivered out of a great danger, acknowledge not to have escaped by their owe power, but through the favour of God, and I have in how great peril they were.



C. J.





If that y Lord had not our cause mainteinde

If that the Lord had not our right fusteinde,

when all the worlde against vs furiously,



Made their vproares, & faid we shuld all dye.

3 Now long ago
they had deuourde vs all,
And swallowde quicke,
for ought that we coulde deme:
Suche was their rage,
as we might wel esteme.

4 And as the floods
with mightic force do fall,
So had they now
our lyfe even brought to thrall.

The raging streames,
moste proude in roaring noyce,
Had long a go
ouerwhelmde vs in the depe:

Which doth vs fafely kepe
From bloodie teeth,
and their moste cruel voyce,
which as a preye
to eat vs wolde reioyce.

e, 1

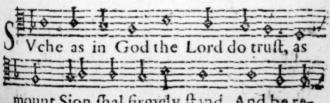
e,

But

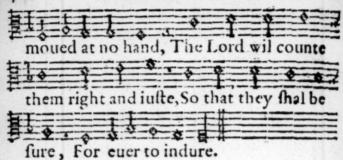
Teuen as the birde
out of the foulers gren
Escapth away,
right so it farth with vs:
Broke are their nettes,
and we have scaped thus.
God that made heaven
and earth, is our helpe then:
His Name hath saued
vs from these wicked men.

# PSALME CXXV. VV. Ke.

The describeth the affurance of the faithful in their afflictions, and desireth their welth, and the destruction of the wicked.



mount Sion shal firmely stand, And be re-



- 2 As mightie mountaines huge and great,
  I erufalem about do close:
  So wil the Lord be vnto those,
  who on his godly wil do waite.
  Suche are to him so deare,
  They neuer nede to seare.
- 3 For though the rightous trye doth he, By making wicked men his rodde: Lest they through grief forsake their God, It shal not as their lot stil be.
- 4 Giue, Lord, to those thy light, whose heartes are true and right.
- But as for suche as turne aside,
  By croked wayes which they out sought,
  The Lord wil surely bring to nought,
  with workers vile they shal abide:

But peace with Ifrael

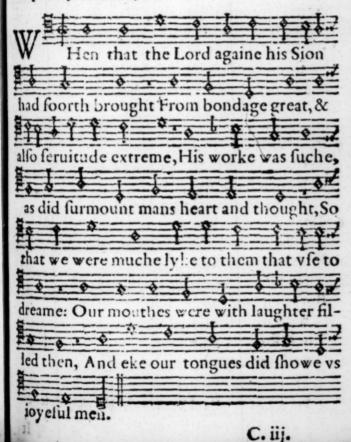
For

For evermore shal dwel.

10

## PSALME CXXVI. VV. Ke.

This Pfalme was made after the returne of the people fro babylon, & sheweth that the meane of their deliverance was wonderful, after the seventic years of captivitie forespoken by Ieremic-Chaptre. 25. 12. and 29. 10.



The heathen folke
were forced then, this to confesse,
How that the Lord

for them also great things had done, But muche more we,

and therefore can confesse no lesse:
wherefore to ioye

we have good cause as we begonne.

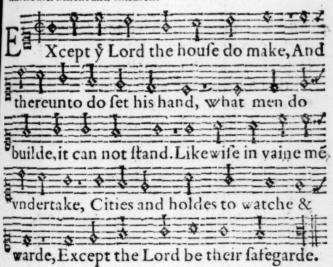
4 O Lord, go foorth, thou canst our bondage end, As to desertes thy flowing rivers send.

Ful true it is, that they which fowe w teares in dede, A time wil come, when they shal reape in mirth and ioye.

They went and wept
in bearing of their precious fede,
For that their foes
ful often tymes did them anoye:
But their returne
with ioye they shal sure see,
Their sheaues home bring
and not impeded be.

PSALME CXXVII. VV. VVhit.

fitis not mans wit, power or labour, but the free goodnes of god mat giveth riches, preserueth to wnes and countries, and graunwith nourif hment and children.



- 2 Though ye ryfe early in the morne, And so at night go late to bed, Feding ful hardly with browne bread, Yet were your labour lofte and worne: But they whome God doth loue and kepe, Receive all things with quiet flepe.
- 3 Therefore marke wel, when euer ye fee, That men haue heirs t'enioye their land: It is the gift of Gods owne hand. For God him felfe doth multiplie soris

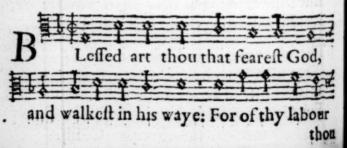
C. IIIJ.

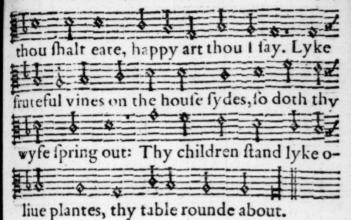
Of his great liberalitie The blessing of posteritie.

- And when the children come to age,
  They growe in strength and actiuenes,
  In persone, and in comelines:
  So that a shaft shot with courage
  Of one that hath a moste strong arme,
  Flieth not so swift, nor doth lyke harme.
- 5 Oh, wel is him that hath his quiuer
  Furnisht with suche artilerie:
  For when in peril he shalbe,
  Suche one shal neuer shake nor shiuer,
  When that he pleadth before the judge,
  Against his soes which beare him grudge.

## PSALME CXXVIII. THO. STER.

He describeth the prosperous estate of them that be maried in the feare of God, ioyning with all, the promise of Gods blesings to all the that live in this honorable estate, according to his commandements.





4 Thus art thou bleft that fearest God, and he shallet thee fee:

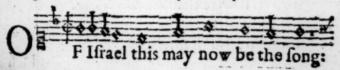
5 The promifed Ierufalem, and his felicitie.

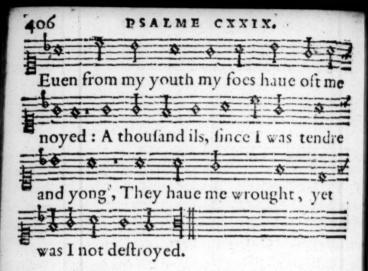
6 Thou shalt thy childrens children see, to thy great ioyes increase,

And lykewise grace on Israel, prosperitie and peace.

## PSALME CXXIX. VV. VVhit.

The admonisheth the Church to reiovce, though it have beneafflicted in all ages: For God wil deliver it, and the enemies for all their glorious shewe, shal suddenly be destroyed.





3 As yet I beare
the markes in bone and I kine,
That one wolde thinke
that the plowe men with their plowes
Vpon my backe
haue made their balkes farre in:
For lyke plowde grounde,
euen Io haue I long forowes.

which doth all things infly,

Hath cut the ropes,

and so stayde the wickeds rage.

5 Euen fo shall all . fuche perish shamefully,

which

which hate Sion, or wish it any domage.

be lyke the graffe that growth
Vpon the walles,
or toppes of houses moste hye,
which suddenly,
or one beware, withreth:
So that no frute
on suche herbes can gathred be.

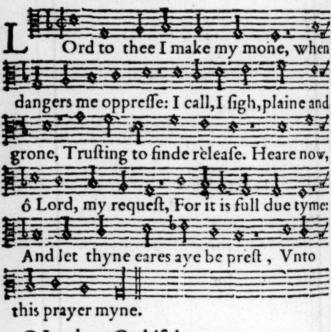
Neuer man fawe
that any mower mowde
Suche graffe as that,
or thereof his hand did fil:
Muche leffe that he,
which glainth of that is fowde,
Vnder his arme
bare fome thing his house vntil.

8 Nor yet that he
that passeth by that way,
Saith to the reapers,
God saue you, or God spede.
No, no man doth
wish them good lucke, I say,
Or pray that God

wolde for their worke graut them mede.

#### VV. VVhit. PSALME CXXX.

An effectuous prayer of him that for his finnes had fulleined great afflictions, and not withftanding he fully trufteth, and affureth him felfe to obteine mercie and forgivenes of his finner, and at length deliverance from all evill.



O Lord my God, if thou waye Our sinnes, and them peruse, who shal then escape, and fay,

I can my felfe excuse?

And turnst to vs thy grace,
That we with heartes moste careful
Shulde feare before thy face.

In God I put my whole truste:
My soule waith on his wil:
For his promise is moste iust,
And I hope therein stil:

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ut

6 My foule to God hath regarde, wishing for him alway, More then they that watche and warde, To see the dawning day.

In the Lord put his trust: He is that God of mercie, That his deliuer must.

If For he it is that must saue,
If sael from his sinne,
And all suche as surely haue
Their considence in him.

## PSALME CXXXI.

M.

David charged with ambition and gredy defire to raygue, protefteth his humilitie and modestie before God, and toocheth all men what they fhulde do.

Sing this as the 69. Pfalme,

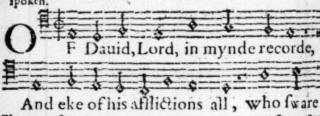
I do not exercise my selfe in things that be to hye.

2 But as a childe that wayned is, euen from his mothers breft: So haue I Lord behaued my felfe, in filence and in reft.

3 O Israel, trust in the Lord, let him be all thy stay: From this tyme foorth for enermore, from age to age I say.

PSALME CXXXII. I. C.

The faithful grounding on Gods promife made vnto Dauidde fireth that he wolde establishe the swne, both as touching his pofleritie & the building of the Temple, to praye there as was forspoken.



an othe vnto the Lord, And made a

folemne vowe with all: Saying to lacobs mightie

mightie God.

This promise, Lord to thee I make, Myne house not enter in wil I

- A Nor rest vpon my couche wil take, Ne once giue slepe vnto myne eye, Or yet myne eye lids close from wake.
- Notil I for the Lord prouide,
  And finde fome place his owne to be,
  where Iacobs mightie God may byde
  And plant his house, eternally
  There to remaine from tyme to tyde.
- 6 Beholde the same then heare did we,
  In Ephrata that frutefull grounde,
  which is right pleasant vnto thee:
  And have thy dwelling place out sounde,
  within the forests fieldes to be.
- 7 Thy Tabernacles there once pight, To worship thee, we wil be prest Before thy footestoole there in sight.

8 Aryse therefore come to thy rest, Thou, and the Arke of thy great might.

A precious garment it them make:

Z

e Tit

10

Giue to thyne holy ones solace.

to And for thy servant Davids sake,
Resuse not thyne anointeds sace.

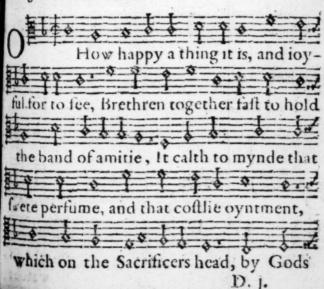
- In To Dauid, God in trueth did sweare,
  And sure he wil performe that thing.
  Saying, doutles, I wil vpreare
  The frute that from thy loynes shal spring,
  Vpon thy throne the rule to beare.
- And from my Lawes, abacke not flit,
  which I them learne: this grace againe
  wil I them shewe, their sonnes shal sit
  Vpon thy seate, aye to remayne.
- 13 For God hath chosen mount Sion, where to abyde he lyketh wel:
- For euermore, I here wil dwel, My whole delite is set thereon.
- 15 I doutles wil her victuals bleffe,
  Her poore with bread eke satissie:
  And clothe her priestes with healthfulnes,
  Yea all her good men cause wil I,
  To shout and crye for joyfulnes.
- 16 My servant Davids horne of might.

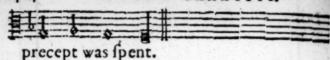
In her, wil I make budde and spring: For I ordayned haue a light To myne anoynted Christ and King, (There to remaine in all mens sight.)

With vile reproche, rebuke, and shame:
whereas his crowne Imperiall
Vinto his honour and great same
Vinto his head stil florish shall.

PSALME CXXXIII. VV. VVbit.

(This Pfalme conteineth the commendation of brotherly amitie mong the feruantes of God.





It wet not Aarons head alone, but drencht his beard throughout: And finally it did runne downe his riche attire about.

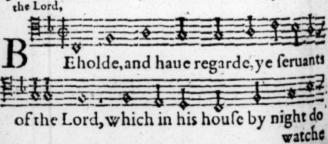
3 And as the lower grounde doth drinke, the dewe of Hermon hil, And Sion with his filuer droppes the fieldes with frute doth fil:

4 Euen so the Lord doth powre on them, his blessings many folde, whose heartes & myndes without all guile, this knot do kepe and holde.

\*This last verse is song with the two last clauses.

## PSALME CXXXIIII. VV. Ke.

The exhorteth the Leuites, that watche in the Temple to prife the Lord,





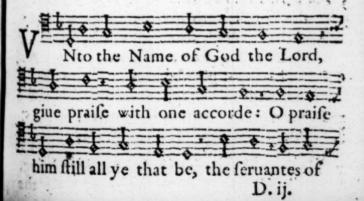
watche, praise him with one accorde.

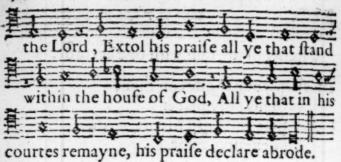
Lift vp your handes on high,
 vnto his holy place:
 And give the Lord his praises due:
 his benefites embrace.

For why? the Lord, who did both earth and heauen frame, Doth Sion bleffe, and wil conferue for euermore the fame.

### PSALME CXXXV. M.

"He exhorteth all the faithful, of what estate so ever they be to praise God for his merueilous workes, and specially for his graces to wardes his people, wherein he hath declared his maiestie, to the confusion of all Idolaters and their Idoles.





3 Praise ye the Lord for he is good, fing praises to his Name:

It is a comely and good thing, alwayes to do the same.

4 For God hath chosen Iaco's out, his verie owne, you see: So hath he chosen Israel, his treasure for to be.

5 For this, I knowe affuredly,
the Lord is verie great:
And that he hath aboue all Gods,
his dwelling place, and feat.
6 For what fouer pleased him
that hath he brought about:
In heaven, in earth, and in the fea,

7 He from the earth the cloudes doth bring,

yea, all the depthes throughout.

He maketh eke: and windes to come, from where they did remayne.

He simote the first borne of eche thing, in Egypt that toke rest:

He spared there no living thing, the man nor yet the beast.

o Egipt, he in middes of thee, hath made his wonders fall: On Pharao thy cruel King, and on his feruantes all.

that were of power and might.

and King of Amorites
And Og the King of Bafan land,
with all the Cananits

Mand gaue their land to Ifrael,
an heritage we fee:
To Ifrael, his chofen folke
their heritage to be.

n Thy Name, ô Lord, shal stil endure, and thy memoriall:

D. iij.

Throughout all generations that are or euer shall.

14 The Lord wil furely Iudge aright, his people all in dede: And to his feruantes fauour shewe,

wil he, in tyme of nede.

15 The Idoles of the heathen all throughout their coastes and lands:

Of filuer and of golde they be, the workes euen of mens hands.

16 For mouthes they have, but speake no whit and eyes, but may not see:

17 So have they eares, that nothing heare, and breathles wholy be.

18 wherefore all they are lyke to them that so do set them foorth:

And lykewise those that trust in them or thinke they be ought worth.

190 all ye house of Israel, see that ye praise the Lord:

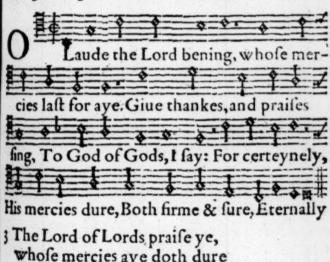
And ye that be of Aarons house, Praise him with one accorde.

praise ye lykewise the Lord:
. And all that stand in awe of him,

praise him with one accord. a And out of Sion, founde his praife, the praise of God the Lord: which dwelleth in Ierusalem, praise him with one accorde.

#### T. PSALME CXXXVI.

(A moste earnest exhortation to give thankes vnto God for the creation and governance of all things, which standeth in confising that he giveth v sall of his mere liberalitie.



whose mercies aye doth dure

4 Great wonders onely he Doth worke, by his great power: For certeynely His mercies dure

Both firme, and fure Eternally.

- y which Lord omnipotent
  By his great wisedome hye,
  The heavenly sirmament
  Did frame, as we may see.
  For certeynely
  His mercies dure
  Both sirme, and sure
  Eternally.
- Of all the earth did streache,
  And on the waters large
  The same he did out reache.
  For certeynely
  His mercies dure
  Both firme, and sure
  Eternally.
- 7 Great lights he made to be, For why? his loue is aye
- 8 Suche as the funne we fee,
  To rule the lightfome daye.
  For certeynely
  His mercies dure
  Roth frime, and fire

. Both firime, and fure

Eternally.

r-

9 And eke the moone so cleare,
(which shyneth in our sight)
And starres that do appeare,
To guyde the darkesome night.
For certeynely
His mercies dure
Both sirme, and sure
Eternally.

All Egipt smote he than,
Their firstborne lesse and more,
He slewe, of beast and man.
For certeynely
His mercies dure
Both sirme, and sure
Eternally.

If And from amidst their land
His Israel foorth brought.

Nowhich he with mightie hand
And streached arme hath wrought.
For certeynely
His mercies dure
Both sirme, and sure
Eternally.

- 13 The fea he cut in two
  (which stoode vp lyke a wall)
- 14 And made through it to go
  His chosen children all.
  For certeynely
  His mercies dure
  Both firme, and sure
  Eternally.
- The proude King Pharao
  with his huge Holte of men
  And Charetes eke alfo.
  For certeynely
  His mercies dure
  Both firme, and fure
  Eternally.
- His people fafe and founde, And for his loue endles:
- 17 Great Kings he brought to grounde.
  For certeynely
  His mercies dure
  Both firme, and fure
  Eternally.
- 18 And flewe with puisant hand

.. .. 3

Kings mightie, and of fame, to As of Amorites land
Sihon the King by Name.
For certeynely
His mercies dure
Both firme, and fure
Eternally.

20 And Og (the Giant large)
Of Basan King also:
21 whose land for heritage
He gaue his people tho.
For certeynely
His mercies dure
Both firme, and sure
Eternally

- 22 Euen vnto Israel
  His seruant deare (I say)
  He gaue the same, to dwel
  And there abyde for aye.
  For certeynely
  His mercies dure
  Both sirme, and sure
  Eternally.
- 23 To mynde he did vs call, In our moste base degree.

24 And from oppressors all,
In safetie, set vs free.
For certeynely
His mercies dure
Both firme, and sure
Eternally.

with foode he doth fulfil.

wherefore of heauen the God

To laude, be it your wil.

For certeynely,

His mercies dure

Both firme, and fure

Eternally.

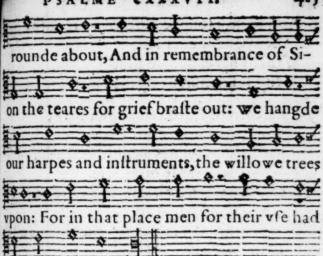
## PSALME CXXXVII. VV. VVhit.

The people of God in their banishment, seing Gods true religion decay, lived in great anguish and sorowe of heart, the which grief the Chaldeans did so lytle pitie, that they rather increased the same dayly with tauntes, reproches and blasphemie against God: wherefore the Israelites desire God, first to punish the Edomites who provoked the Babylonians against them, and moved by the Spait of God, prophecie the destruction of Babylon, where they were handled so tyrannously.









faid to vs tauntingly:

Now let vs heare your Ebreue fongs,

and pleasant melodic.

4 Alas faid we, who can once frame, his forowful heart, to fing The praises of our louing God, thus vnder a strange King?

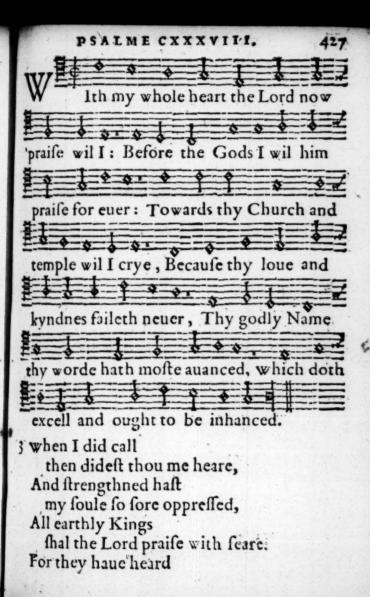
planted manie one.

But yet if Herufalem
out of myne heart let slide,
Then let my fingers quite forget
the warbling harpe to guyde.

- 6 And let my tongue within my mouth, be tyde for euer fast: If that I ioye, before I see thy ful deliurance past.
- 7 Therefore, 6 Lord, remember now,
  the curfed noyce and crye:
  That Edoms fonnes against vs made,
  when they rasde our Citie.
  Remember, Lord, their cruel wordes,
  when as with one accord:
  They cryde, On sack, and rase their walles,
  in despite of their Lord.
- 8 Euen fo shalt thou, ô Babylon, at length to dust be brought: And happy shal that man be calde, that our revenge hath wrought.
- yea, bleffed shal the man be calde, that takth thy children yong, To dashe their bones against hard stones which lye the stretes among.

## PSALME CXXXVIII. VV. Ke.

Toolid with great courage praifeth the goodnes of God towardes him, the which is so great, that it is known to for en Proces, who shall praife the Lord together with him. And he is afforted to have lyke comforte of God in the tyme following, as he hath had heretofore.



thy wordes by mouth expressed:

They all shal fing and praise thy wayes so holie:
For great thou art,
and great, Lord, is thy glorie.

but yet the meke doth fee.

As for the proude,

farre of he him observeth:

7 But though I walke and in great troubles be, Me to reuiue, from all hurt he dischargeth.

Thyne hand stretcht foorth my foes their mede doth render, And with the same thou art my sure defender,

8 The Lord his worke,
which he in me beganne,
wil it performe,
I am thereof resolued.
Thy mercies, Lord,
expresse with pen who can,
They are so great,
they can not be reuolued.
Forsake not, Lord,

the worke which thou halt framed, Bur let me be by thee alwayes reclaimed.

#### N. PSALME CXXXIX.

David to cleafe his heart from all hypocrifie, The weth that there is nothing fo hid, which God feeth not, which he confirmeth by the creation of man. After declaring his zeale and teare of God, he protesteth to be enemie to all them that contemne God.

Sing this as the 137. Pfalme

O Lord, thou hall me tryde and knowne, my fitting dost thou knowe: And ryfing eke, my thoughts a farre thou vnderstandst also.

My paths, yea, and my lying downe thou compassest alwayes:

And by familiar cultome, art acquainted with my wayes.

No worde was in my tongue, o Lord, but knowne it is to thee:

Thou bindst me in on ether fyde, and layest thyne hand on me.

6 To wonderful aboue my reache, Lord is thy cunning ikill: It is so hye that I the same

can not atteine vntil.

7 From fight of thy all feing Sprit,
Lord whither shal I go?
Or whither shal I flee away,
thy presence to scape fro?
8 To heaven if I mount alost,
lo, thou art present there:
In hel if I lye downe belowe,
even there thou dost appeare.

9 Yea, let me take the morning wings, and let me go and hide: Euen there where are the farthest partes, where flowing sea doth slide. 10 Yet notwithstanding thither shal, thy reaching hand me guide: And thy right hand shal holde me saft, and make me to abide.

yet shroude me from thy sight:
Lo, even also the darkest night,
about me shalbe light.

12 Yea, darkenes hideth not from thee,
but night doth shyne as day:
To thee the darkenes and the light,
are both alyke alway.

13 For thou possessed hast my raynes,

when I within my mothers wombe, enclosed was by thee.

14 I wil thee praise, for fearefully and wondrous madde I am:

Thy workes are merueilous, and wel my foule doth knowe the fame.

My bones, they are not hid from thee, although in fecret place I have bene made, and in the earth beneth I shapen was.

16 when I was formles, then thyne eye fawe me: farre in thy boke

were written all (nought was before)
that after fashion toke.

17 The thoughtes therefore of thee, ô God, how deare are they to me?

And of them all how passing great, the endles nombers be?

18 If I shulde count them, lo, their summe more then the fand I see: And when soeuer I awake, yet am I stil with thee.

19 The wicked and the blodie men, oh, that thou woldest slay:

E. ij.

Euen those, ô God, to whome I crye depart from me away.

20 Euen those of thee, ô Lord my God, that speake ful wickedly:

These that are lysted vp in vayne, and enmies are to thee.

and not in earnest wise

Contend I, Lord, against them all,
that do against thee ryse.

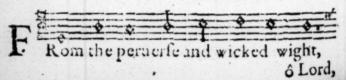
22 I hate them with vnfained hate, euen as myne vtter foes:

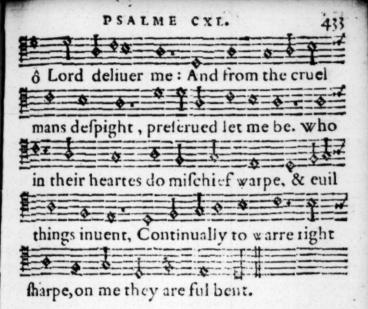
- 23 Trye me,ô God, and knowe my heart, my thoughtes proue and disclose.
- in me there any be:

  And in thy way,ô God my guyde,
  for euer lead thou me.

## PSALME CXL. I. C.

David complaineth of the crueltie, falfhode and injuries of his enemies. Against the which he prayeth vnto the Lord, and assureth him seife of his helpe and succour. wherefore he prouoketh the lust to praise the Lord, & to assure them selves of his tuition.





3 They whetted have their tongues, as kene as is the Serpents speare:

They Adders poyfon many be fene, vnder their lippes to beare.

4 From wicked handes, Lord, me withholde:
preserve me to abyde
Free from the cruel man, that wolde
cause my sootesteppes to slyde.

for lo, the proude a fnare haue fet,
for me in my path way:
And haue with coardes spread foorth their
and grennes for me they lay. (net

E. iij.

- 6 Therefore vnto the Lord, said I, thou art my God alone: Heare then, ô Lord, the voyce and crye, wherewith I plaint and mone.
- of my faluation:

  Myne head thou coueredst in the day,
  that battell came me on.

8 Let not the wicked man obtayne, on me his heartes defire:

Nor yet performe his thoughts most vayne least pryde him set on fire.

of those that compasse me, ô Lord, the chief and principal, The mischief of their lyppes, accord,

vpon them selves to fal.

them cast in fyrie glowe:

And that they ryse no more at all into depe pittes them throwe.

11 The Lord, I knowe, th'afflicteds cause, wil furely take in hand:

And he against the poore mans foes with Judgement just wil stand.

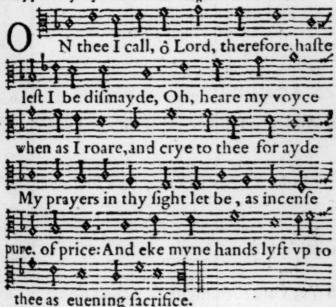
12 V.ndoutedly, the man vpright,

Chall

shal praise thy Name therefore: And eke the just shall in thy fight, inhabite euermore.

### PSALME CXLI.

David being grieuoufly perfecuted under Saul, onely flieth unto God to have fuscour, defiring him to bridle his affections, that he may paciently aby de til God take vengeance of his enemies.



thee as evening facrifice.

3 Before my mouth, ô Lord, a warde and watche, fet I thee praye: And of my lyppes be thou the garde and keper fure for aye.

4 Let not myne heart to ill inclyne

E. 111].

which mischief worke, I fall to sinne: nor taste their delicates.

- for as a benefite nedes must
  I take the same alway.
  Yea, his reprofe shalbe swete oyle,
  that shal myne head not breake:
  As for my foes, within shorte while,
  I shal have cause to speake.
- 6 And when their Iudges downe shal fall, amongst the stones to grounde: The people shal my wordes here all which swete and true they sounde.
- 7 O Lord, beholde our bones are strowde about the pit and graue:

  Lyke chippes by him y wood hath hewed, or digged in a caue.
- 8 Yet vnto thee, myne eyes their fight do cast, in this distresse: On thee, ô Lord, my trust is pight, leaue not my soule helples.
- 9 But kepe me from the fnare, which they have spread to trappe me in:

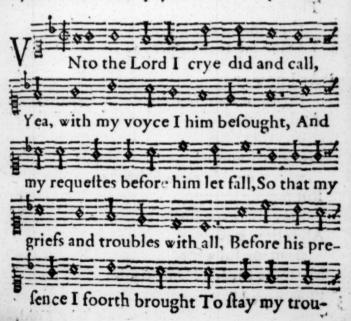
And

And from the grennes which fuche do lay,

into their nettes preparde:
whilft I escape: yea, let them all
together so be snarde.

## PSALME CXLII. VV. Ke.

The propher, nether aftonied with feare, nor caried a way with anger, nor forced by desperation, wolde kil Saul, but with a quiet mynde directed his eirnest prayer to God, who did preserve him.



led thought.

yet thou my path
didft knowe alway,
The felfe fame trade
wherein I then went.
My foes fo muche
to malice were bent,
They priuely
their fnares did lay

To take me as their preye.

my right hand did loke,
And so behelde
on ether side,
Not one founde I,
which coulde me wel broke:
But seming strange,
they there me forsoke:
All refuge was
from me ful wide,
My soule the selfe same tryde.
Then cryed I,

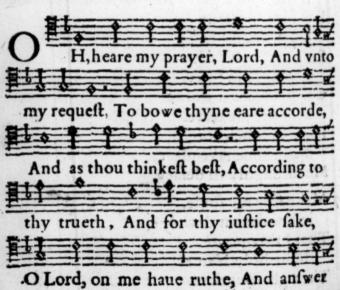
And also faid
thus in effect,
Thou art myne hope,
and so stil shalt be:
Yea, my whole parte,
which thou gauest me
within that land
so semely dect,
where dwel do thyne elect.

6 To my complaint,
ô Lord, now giue eare,
For I am brought
ful lowe and baffe.
Saue me from fuche
as put me in feare,
Which tyrantes wolde
a funder me teare.
For why? their force
might fone take place,
Me throughly to deface.

7 Make free my foule, in bonds that doth lye, That I may praife thyne holy Mame: The righteous then wil stil stand me by,
And with muche ioye
thy praises foorth cry:
For shewing, Lord,
to me the same,
They wil set foorth thy same,

## PSALME CXLIII. I. C.

An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods institudgement. He desireth to be restored to grace, to be governed by his holy Sprit, that he may spende the remnat of his lyfe in the true feare and service of God.





- To Iudgement enter not with me thy feruant poore: For why? this wel I wote, No man in fight may dure Of thee the lyuing God, If thou his dedes woldst trye He dare make none abode Him selfe to justifie.
- Pursued hath with spight
  My soule, it to destroye:
  Yea, he my lyfe downe right
  Vnto the earth hath smote:
  And layed me full lowe
  In darkenes, as forgote,
  Or men dead long ago.
- 4 wherethrough, my Sprit, alas, was troubled with vnrest: Myne heart amased was And vexed in my brest. 5 Yet I to mynde do call

Tyme past, and do record

Thy workes: yea, thinke on all Thyne handy workes, ô Lord.

- 6 With grieuous playnte and mone,
  Myne hands I streatch abrode,
  To thee, myne helpe alone:
  For lo, my soule, ô God
  Moste ardently desires
  And longeth after thee,
  As thyrstie grounde requires
  With rayne refresht to be.
- 7 O Lord, for myne auaile
  To heare me make good speede
  For lo, my sprite doth faile:
  Hyde not thy face in neede
  Fro me poore wretch, alas,
  For doubtlesse, els I shal
  Be lyke to those that passe,
  And in the grave do fal.
- 8 Now fith I trust in thee,
  Thy cleamencie bening
  To heare, graunt vnto me
  when break of day doth spring:
  The way to me descrie
  That I shulde walke and go
  For I my soule on hye

To thee have lyfted tho.

And fet me free, I praye,
For, Lord, with thee I haue
Stil hid my felfe alway.
to To do thy wil instruct
Me, Lord, my God of might,
Let thy good sprite, conduct
Me to the land of right.

In To quicken me accorde,
For thy Names fake also:
And for thy iustice, Lord,
Bring out my soule from wo.
In And for thy mercies, slay
My foes, and put to shame.
My soules oppressors aye:
For I thy servant am.

#### PSALME CXLIIII.

N.

Dauid praiseth the Lord with great affection, and humilitie, for his Kingdome reftored, and for his victories obteined: yet calling for helpe, and the destruction of the wicked: promising to acknowledge the same with song of praises, and declareth where in the folicitie of any people consistent.

Sing this as the 135. Pfalme.

B Lest be the Lord my strength that doth instruct my hand to fight:

The Lord that doth my fingers frame, to battell by his might.

2 He is my goodnes, fort, and tower, deliverer and shield:
In him I trust, my people he subdues to me to yeld.

3 O Lord, what thing is man, that him thou holdest so in price?
Or some of man that vpon him, thou thinkest in suche wife?

4 Man is but lyke to vanitie: fo paffe his dayes to end

5 As fleting shade: bowe downe, ô Lord, thy heavens and descend.

6 The mountains touche, & they shal smoke, cast foorth thy lightning slame,
And scatter them: thyne arrowes shoote,

consume them with the same.

7 Send downe thy hand even from above, ô Lord deliver me:

Take me from waters great, from hand of strangers make me free.

1 8, whose subtile mouth of vanitie,

## PSALME CXLIIII.

and fondnes doth entreat:
And their right hand, is a right hand,
of fallhode and deceit.
A new fong I wil fing, ô God,
and finging wil I be
On viole, and on instrument,
ten stringed vnto thee.

deliuerance to Kings:

Vnto his servant David, help
from hurtful sworde he brings
If From strangers hand me save and shielde,
whose mouth talkes vanitie:

And their right hand, is a right hand,
of guile and subtilitie.

whome growing youth doth reare:
Our doughters, carued corner stones,
lyke to a palace faire.

y Our corners full, and plenty may,
with sundric sortes be founde:

Our shepe bring thousands, in our stretes' ten thousandes may abounde.

that none do vs inuade:

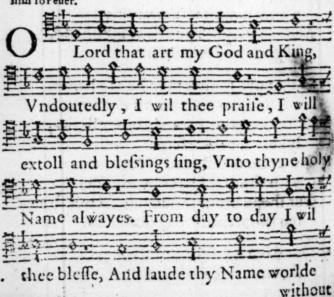
There be no going out, nor crye, within our stretes be made.

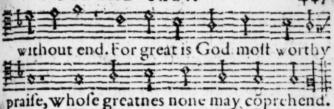
14 Those people blessed are, that with suche blessinges are so storde:

Yea, blessed all the people are, whose God is God the Lord.

## PSALME CXLV. I. C.

This Pfalme was composed, when the Kingdome of David soris ned, wherein he describeth the wonderful providence of God, as well in governing man, as in preserving all the rest of his creatures. He praiseth God for his sussie and mercie, but specially for his louing kyndenes towarde those that call upon him, that feare him, and love him, for the which he promises to praise him for ever.





Race that the worker profesentering

And so declare thy power ô Lord.

The glorious beautie of thy grace,
And wondrous workes, wil I record.

- 6 And all men shal the power (ô God)
  Of all thy feareful Actes declare:
  And I to publishe all abrode.
  Thy greatnes, at no tyme wil spare.
- 7 They shal breake out, to mencion And specific thy great goodnes: And with loude voyce their songes echone Shal frame, to shewe thy rightcousines,

8 The Lord our God is gracious, Yea, merciful is he alfo: In mercie he is plentious, But vnto wrath, and anger, flowe.

y The Lord to all men is bening:
whose mercies, all his workes excede.
To Thy workes echone thy praises sing
And eke thy Saintes thee blesse in dede.

n The glorie of thy Kingdome, they

F.ij.

1266

d,

ile

Do shewer and of thy power do tell.

12 That fo mens fonnes his might knowe may And Kingdome great, that doth excell.

13 Thy Kingdome bath no end at all: Thy Lordship euer doth remaine.

14 The Lord vpholdeth all that fall And doth the feble folke fustaine.

15 The eyes of all things, Lord, attend And on thee waite, that heare do liue: And thou in feafon due doft fend Sufficient foode them to relieve.

16 Yea, thou thyne hand dolt open wide, And everie thing dost fatisfie, That line (and on this earth abyde) Of thy great liberalitie.

17 The Lord is just in his wayes all: And holy in his workes echone.

18 At hand, to all that on him call: In trueth, that call to him alone.

19 The Lord wil the defire fulfil, Of suche as do him feare and dread: And he also their crye heare wil, And faue them in the tyme of nead.

20 He doth preserve them more and lesse,

· That beare to him a loning heart.

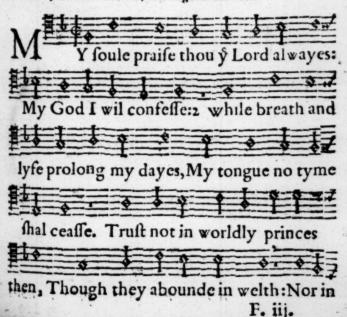
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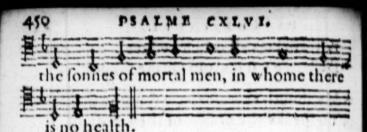
But workers all of wickednes Destroye wil he, and cleane subuert.

In My mouth therefore my speache shal frame To speake the praises of the Lord: All steshe to blesse his holy Name, For euermore, eke shal accord.

# PSALME CXLVI. I. Hop.

David declareth his great zeale that he hath to praise God, and teacheth, not to trust in man, but onely in God almightic, which delivereth the affiliated, defendeth the strangers, comforteth the fatherles, and the widowes, and reigneth for ever.





4 For why? their breath doth foone departe,
To earth anone they fall:
And then the counfels of their heart

Decay and perishe all.

y home Iacobs God doth aide, And he whose hope doth not decay, But on the Lord is staide.

6 which made the earth and waters depe, The heavens hye with all:

which doth his worde and promise kepe, In trueth and euer shal.

7 with right alwayes doth he procede, For fuche as fuffer wrong:

The poore and hungrie he doth fede, And lowfe the fetters ftrong.

8 The Lord doth fend the blynde their fight, The lame to limines reftore:

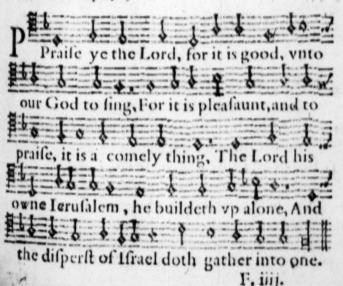
The Lord, I fay, doth love the right, And just man evermore.

9 He

he doth defend the Fatherles,
The strangers sad in heart,
And quite the widow from distres,
And ill mens wayes subuert.
Thy Lord and God eternally,
O Sion, stil shal reigne:
In tyme of all posteritie
For euer to remaine.

#### PSALME CXLVII. N.

The Prophet praifeth the bountie, wildome, power, inflice, and providence of God vpon all his creatures. But specially vpon his Church, which he gathereth together after their dispersion, declaring his worde and judgementes to vnto them, as he hath done to no other people,



452 He heales the broken in their heart. their fore vp doth he binde:

4 He countes the nomber of the starres, and nameth them in their kynde.

Great is the Lord, great is his power, his wisedome infinite:

6 The Lord releues the meke, and thrower to grounde the wicked wight.

7 Sing vnto God the Lord with praise, vnto the Lord reioyce:

And to our God vpon the harpe, advance your finging voyce.

8 He couereth heaven with cloudes, and for the earth prepareth rayne:

And on the mountaines he doth make, the graffe to growe agayne.

9 He giueth beaftes their foode: yea, to yong rauens when they crye:

16 In strength of horse, nor in mans legges no pleafure taketh he.

to But in all those that feare the Lord, the Lord hath his delight: And fuche as do attend vpon

his mercies flyning light.

12 O praise thy Lord Ierusalem,

thy God ô Sion praise:

B For he the barres hath forged strong, wherewith thy gate he stayes.

14 Thy Children he hath blest in thee: and in thy borders he Doth settle peace, and with the floure, of wheat he filleth thee.

the earth he fendeth out:

And eke his worde with spedy course,
doth swiftly runne about.

16 He giueth snowe lyke woll, hore froit, lyke asshes doth he spread,

17 Lyke morfels caftes his yfe, whereof the colde who can abyde?

18 He sendeth foorth his mightie worde, and melteth them agayne: His wynde he maketh blowe, and then the waters flowe amayne,

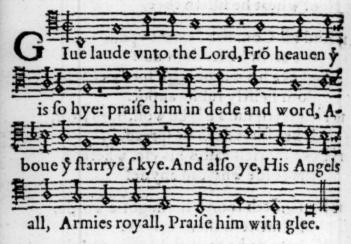
19 The doctrine of his holy worde to Iacob doth he shewe:

His statutes and his Iudgementes he giues Israel to knowe.

so with euerie nation hath he not, fo dealt, nor they haue knowne His fecret Iudgementes, now therefore praife ye the Lord alone.

#### PSALME CXLVIII. Ich. Pullain.

The prouoketh all creatures to praise the Lord, in heaven, in earlist and in all places, specially for the power that he hath given to his people Israel, whome he hath taken so nere into him.



3 Praise him both moone and sunne, which are so cleare and bright: The same of you be done, Ye glistring starres of light.

And eke no leffe, Ye heauens faire,

And cloudes of th'aire
His laude expresse.

All formed as we fee.
At his voyce did appeare
All things in their degree,
which he fet fast:
To them he made
A lawe and trade,
For aye to last.

7 Extoll and praise Gods Name, In earth, ye dragons fel: All depes, do ye the same, For it becomth you wel.

Him magnifie,

Fyre, haile, yce, fnowe,

And ftormes that blowe

At his decre.

9 The hilles and mountaines all,
And trees that frutefull are:
The Cedres great and tall
His worthy praise declare,
Beastes and cattel:
10 Yea, birdes flying,
And wormes creping,
That on earth dwel.

HAll Kings both more and leffe,

with all their pompous traine: Princes and all Indges, That in the worlde remaine, Exalt his Name.

13 Yong men and maydes, Olde men and babes, Do ye the fame.

13 For his Name shal we proue To be moste excellent, whose praise is farre about The earth and firmament.

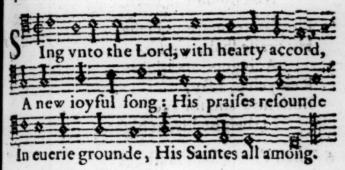
For fure he shall 14 Exalt with bliffe The horne of his, And helpe them all.

His Saintes all shal foorth tel His praise and worthynes: The children of Ifrael, Echone both more and leffe, And also they That with good wil His wordes fulfil, And him obey.

Pul. CXLIX. PSALME

An exhortation to the Church to praise the Lord for his vide

he and conquest, that he gineth his Saintes against all mans power.



- Let Ifrael reioyce,
  And praife eke with voyce
  His maker louing:
  The fonnes of Sion,
  Let them euerie one
  Be gald in their King.
- His Name in the dance,
  Both now and alwayes
  with harpe and tabret,
  Euen fo lykewise let
  Them vtter his prayse.
- 4 The Lords pleasure is, In them that are his, Not willing to start, But all meanes do seke,

- To fuccour the meke,
  And humble in heart.
- The Saintes more and leffe,
  His praise shal expresse,
  As is good and right:
  Reioycing, I say,
  Both now and for aye,
  In their beddes at night.
- In euerie route,
  In praise of their Lord:
  And as men moste bolde,
  In hand shal they holde
  A two edged sworde.
- 7 Auenged to be
  In euerie degree,
  The Heathen vpon:
  And for to reproue,
  As them doth behoue,
  The people echone:
- 8 To binde strange Kings fast. In chaines that wil last: Their nobles also.
- · In hard yron bands,
  Afwel feete as hands,

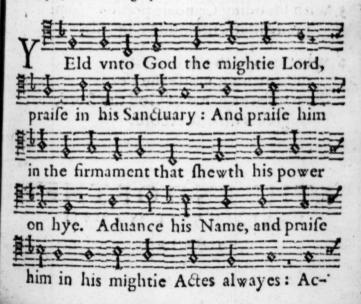
#### PSALME CL.

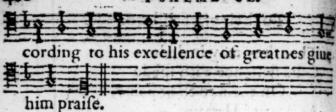
#### To their grief and wo.

On them to their paine,
As is writ. Alwayes
Suche honour and prayle,
His Saintes shal obtaine.

#### PSALME CL. N.

An exhortation to praise the Lord without cease, by all maner of wayes, for all his mighty and wonderful workes.





3 His praises with the princely noyse, of sounding trumpettes blowe:
Praise him vpon the viole, and vpon the harpe also.

4 Praise him with timbrel and with flute,

Organnes and virginalles:

yith founding Cimbals praise ye him: praise him with loude Cimbals,

of breathing, praise the Lord:
To praise the name of God the Lord,
aggree with one accord.

# PSALMES OF DAVID

IN METER.

# mes, declaring aswel the nombre, as also in what leafe to finde the same.

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# THE CATE

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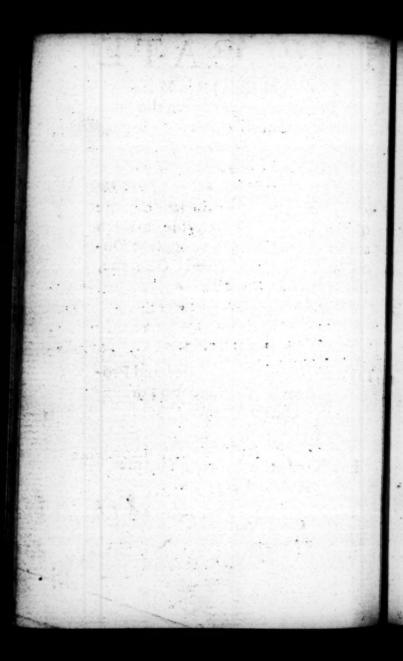
wherein the Minister demandeth the question, and the chylde maketh answere: made by the excellent Doaror and Pastor in Christs Churche,
Iohn Caluin.

#### EPHES. 2.

The doctrine of the Apostles and Prophetes is the foundation of Christs Church.

Imprinted at Edinbrough by me Robert Lekpriuik.

Cum Privilegio. Quan Gizeleth



### OF THE ARTICLES

OF THE PAITH.

The Minister.



HAT is the principal and chief end of mans life? The childe. To knowe God. Mi. what moueth thee

to fay fo?

Ch. Because he hathe created vs, and placed vs in this worlde, to fet forthe his glorie in vs. And it is good rea- man fon that we employ our whole life to created his glorie, feing he is the beginning, and founteine thereof.

Mi. what is then the chief felicitie of man?

C. Euen the felf same, I meine to knowe God, and to have his glorie thewed forthe in vs.

M. why doest thou call this, mans chief felicitie?

C. Because that without it our condision or state were more miserable,

4

then the state of brute beastes.

M. Hereby then we may euidently fe, that there can no suche miserie come vnto man, as not to liue in the know-ledge of God.

C. That is moste certeine.

The true & right know-ledge of God?

C. when a man fo knoweth God, that he giveth him due honour.

M. whiche is the way to honour God

arght?

The right immer to worskip God standeth in foure pointes.

ge of God.

C. It is to put oure whole trust and considence in him: to studie to serue him in obeying his will, to call vpon him in oure necessities, seking our saluation and all good things at his hand: and finally to acknowledge bothe with heart and mouth, that he is the liuelie sounteine of all goodnes.

2. Son-

M. well then, to the end that these things may be discussed in order, and declared more at large, whiche is the first point?

C. To put oure whole confidence in God. M. Hov

M. How may that be?

C. when we have an affured know-point of ledge, that he is almightie, and per-God. feetly good.

M. And is that fufficient?

C. No.

M. Shewe the reason.

C. For there is no worthines in vs, why God shulde ether shewe his power to helpe vs, or vse his merciful goodnes to saue vs.

M. what is then further required?

C. That eueric one of vs be fully affured in his conscience, that he is beloued of God, & that he wil be bothe his Father and Sauiour.

M. How shall we be affured hereof?

C. By his owne worde, wherein he vttereth vnto vs his mercie in Christe, & assureth vs of his love towardes vs.

M. Then the very ground to have fu- The foundate re confidence in God, is to know tion of our him in our Sauiour Christ.

C. Yea, truely.

M. Then breisly, what is the effect of this knowlege of God in Christ?

A iij.

C. It is conteined in the confession of the faith, vsed of all Christians. which is communely called the Crede of the Apostles : bothe because it is a brief gathering of the articles of that faith which hathe bene alwayes continued in Christs Churche,& also because it was taken out of the pure doctrine of the Apostles.

M. Rehearfe the fame.

de of the Apodles,

The Cre- C. I beleue in God the Father almightie, maker of heaven and earth; And in Iesus Christe his onely Sonne oure Lord: VVho was conceived by the holie Ghost, borne of the virgine Marie: Suffered vnder Pontius Pilate, was crucified, dead, buried and descended into hell: He ro-Se againe the thride day frome death: he ascended into heaven, and sitteth at the right hand of God the Father almightie: Frome thence he wil come to judge the quicke and the dead.

I beleve in the holie Ghoff: The holie Churche vniuerfall, the communi

The Chri-

ftian faith

flandeth

on of Saintes: the forgiuenes of sinnes: the rising againe of the bodies, and life euerlasting.

M. To the intent that this confesfion may be more plainly decla-3. Sonred, into how many partes shall we day.

deuide it?

it '

es

1-

C. Into foure principall partes.

M. what be they?

C. The first concerneth God the Fa-rointes, ther. The seconde is of his Sonne Lesus Christe, wherein briefly also

the whole historie of oure redempcion is rehearfed. The thirde is, tout ching the holie Ghost. The fourth concerneth the Churche, and Gods

giftes vnto the fame.

M. Seing there is but one God, what moueth thee to make reheartall of the Father, the Sonne, and the holie

Ghoft, as if there were thre?

C. Because that in the substance or as concernature of God, we have to consider Traited the Father, as the sounteine, beginning and original cause of all things:
then secondly his Sonne, who is his

A. illi.

everlasting wisdome, and thirdly the holie Gost, who is his vertue & power, spred vpon all creatures, and yet nevertheles remaine th alwayes wholy in him self.

M. This is then thy meaning, that there is no inconvenience at all, to vnderstad severally these three persons in the Godhead, who notwithstanding is one, & not thereby decided.

C. It is even so.

The first parte of the belief.

M. Make rehearfal now of the first parte of the Crede.

C.I beleue in God the Father almightic

M. wherefore doest thow call him Father?

C. I call him so, having respect to lesus Christ, who is the cuerlasting worde, begotten of God before all worldes, who being afterwardes openly
shewed vnto the worlde: was evidently declared to be his Sonne.
Now seing God is our Sauiour Christes Father, it followeth necessarily,
that he is also our Father.

The Fa-

M. what meanest thow by that, thow what is calleste him almightie? ment by this wer-C. I meane not that he hathe a pow- de Almigh. er which he doeth not exercise: but ue. that all creatures be in his hand, and vnder his gouernance: that he difposeth all things by his prouidence: y he ruleth the worlde as it pleaseth him, and guideth all things after his owne good pleasure.

M. So then by thy faying the power of erof God God is not ydle, but continually ex- is not ydle. ercifed, fo that nothing is done, but by him, and by his ordinance.

C. That is most e true.

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M. wherefore is that clause added,

Maker of heaven and earh?

C. Because he hathe made him self Pfal. 104. knowen vnto vs by his workes, it is necessarie for vs to feke him out in them. For our capacitie is not able to comprehende his divine substance: therefore he hathe made y worlde as a glasse, wherin we may behold him, wherein in suche sorte as it is expedient for vs God. to know him.

4. Son+ day,

Roma I.

Hebre, It, A glaffe, we may fee M. Doest thou not comprehende all creatures in these two wordes, Heauen and earth?

C. Yes verely: and they may right well be conteined under these two wordes, seing that all things be ether

heauenlie, or earthlie.

M. And why callest thou Ged enely Creator, seing that to order things and to conserue them alwayes in their state, is a thing of muche more importance, then to have for one

tyme created them?

C, By this worde Creator, it is not one ly ment that God did once create them, having no further regarde to them afterwardes but we cept to vnderstande, that as the worlde was mad of him in the beginning, even so now be doeth conscrue the same, so that beaven and earth, with the reste of the creatures coulde not continue in there estate, if his power, did not preserve them. Moreover, seing in this maner he doeth mainteine all things, holding them as it were

ming the providence of God,

in his band, it muste nedes follows that he hathe the rule & gouernance of all. wherefore in that, that he is Creator of beauen and earth, it is he that by his goodnes, power and wisdome doeth gouerne the whole order of nature. It is he that fendeth raine and drought, haile, tempeftes and faire wether, fertilitie and barennes, dearth and plentie, health and ficknes, and to be shorte, he hathe all things at commandement, to do him service at his owne good pleasure.

M. what fayest thou as touching the Concerdeuils and wicked persones? be they ming the deuils.

alfo subject to him?

C. Albeit that God doeth not guide them with his holie Spirit, yet he doeth bridle them in suche sorte, that they be not able to flirre or moue withoute his permission and appointement: yea, and moreouer he doeth compell them to execute his wil, although it be against their intent and purpofe.

M. To what purpose doeth it serve thee to know e this?

C. The knowledge hereof doeth wonderfully comfort vs, For we might thinke our selues in a miserable case, if the deuils & the wicked had power to do any thing contrary to Gods wil. And moreover, we coulde never be quiet in oure consciences, if we shulde thinke our selves to be in their danger. But forscmuche as we know that God brideleth them fast, and chaineth them, as it were, in a prison in suche wise that they can do nothing, but as he permitteth: we have iuste occasion, not onely to be quiet in minde: but also to receive moste comfortable ioye: fince God hathe promifed to be our protectour and defender.

The devill hathe no power bat of God.

Son-

The fecon-

de parte of

M. Go to then: let vs come to the fecondeparte of our belief.

C. And in Iefus Christ his onely Sonne

our Lord.

M. what is the effect of this parte?
C. It is to acknowledge the Sonne of

God

16

God to be our Saujour: and to vnderstand the meane, whereby he hathe redemed vs from death and purchased life vnto vs.

M. what fignifieth this worde Icfus, lefus, by which thou namest him?

C. It is as muche to fay, as Saujour:and this name was given vnto him by the Angel at Gods commandement?

M. what? is that of more estimation, then if that name hade bene giuen vnto him by men?

C. Yea, a great deale: for fince Gods pleasure was that he shuld be so named, he must nedes be our Saujour in dede.

M. what fignifieth then this worde Christ.

C. This worde Christ doeth expresse, more effectually his office, and doeth vs to wit, that he was anointed of the Father, King, Priest, and Prophet.

M. How hast thou the knowledge hereof?

C. By the Scripture, which doeth teache vs that anointing did serue for

these thre offices, the which be also a tributed vnto him in many places of the same.

M. But what miner of oyle was it, wherewith he was anointed?

C. It was no suche materiall oyle, at we vse, and as did serue in olde tyme, to the ordeining of Kings, Priestes, and Prophetes but a surre more excellent oyle, euen the grace of Gods hos lie Spirit, whereof the outwardeanointing in the olde Testament was a figure.

M. what miner of kingdome is that

whereof thou speakelt?

C. It is spirituall, and doeth consisting Gods worde, and in his holic Spirit, wherein is contained bothe right toousness and life euerhalting.

M. And what is his Priesthode;

C. It is an office and autoritie to prefent him felf before God, to obteine grace and fauoure for vs, and to pacifie his Fathers wrath by offring an acceptable Sacrifice vnto him.

M. Why called thou him a Prophet!

C.Be

The Ring-

The Priesthode of Christ. Hebr. 7,8,9, sof

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cs,

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M. Commeth there any profite vnto 6.5onthee by those names and dignities day.

C. Yea, they altogether belong to our comforte for Christ did receiue al these of his Father, to make vs partakers thereof, whereby we might cuerie one receiue of his fulnes

M. Declare this thing vnto me more at large.

C. He received the holie Ghost in full Ephel.

perfection, with all the giftes of the
fame, to bestowe them on vs, and to
distribute them vnto everie one of vs,
in the measure and quantitie that Christis the
God knoweth to be most e mere, and
fountein of
all goodness
fo by this meanes, we drawe oute of To what
him, as out of a founteine al the spirikingdome
tuall giftes that we have.

of Christ
exercises

M. To what vie doeth the kingdome ferueth va.

C. To fet vs in libertie of conscience, to live godly & holily, that we being enriched with his spirituall treasures, and armed with his power, may be able to overcome the deuill, sinne, sless and the worlde, which be pernicious enemies vnto our soules.

M. what profite haue we of his Prieft-

hode?

The profit of Christes Priest. hode. Hebr. 7.8. 9.1c.13.

C. First, by this meanes he is our Mediator to bring vs into the fauour of God his Father: and againe, hereby we have a free entrie to come in and shewe our selves boldly before God, and to offre vp our selves, with al that belongeth vnto vs, for a sacrifice. And in this point we are selowes, after a forte, of his Priesthode.

M. The vtilitie of his office, in that he

is a Prophet, is yet behinde.

C. Since our Lord Iesus hathe received this office to become the master and teacher of his floke, the end of this dignitie is, to bring vs to the right knowledge of the Father, and of his trueth, so y we might become Gods how

wherefore Christ was Propher.

housholde scholers and of his familie. M. This is it then y a man may briefly gather of thy wordes, that this name Christ doeth include thre fundry offices, the which God hathe given vnto his Sonne, to the intent to bestowe the frute and profite of the same vpo his elect.

C. It is very true.

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M. By what reason callest thou Christe the onelie Sonne of God, fince God doeth name all vs also his children? C. As touching that, that we are Gods children, we are not so of nature, but loh-i. only by his Fatherlie adopcion, & by Epheli. grace, in that God doeth accept vs for his children: now, oure Lorde Iefus, being begotten of the substance of his Father, and being of the felf fame nature, may justly be called Gods onely Sonne, for that there is none other that is fo by nature.

M. This is then thy meaning, that this honour perteineth peculiarly to him alone, as to whome it belongeth by mature, the whiche not with standing

7.Sonday. Christ the onelie Son ne of God.

he hathe by fre gift of his goodnes communicated vnto vs, in that we are his members.

C.It is even so: and therefore in respect of that his communicating with vs, the Scripture calleth Christ in an other place, the first borne among many brethren.

Roma 3. Coloff.t.

M, why callest thou him our Lord?

C. Because he is appointed of the Father to have lordship ouer vs, and to rule in he wen and earth, and to be the head of men and Angels.

M. what is the meaning of that, that

foloweth?

C. It declareth after what forte the Sonne of God was anointed of his Father, to become our Sauiour, that is to fay, he toke vpon him our flesh, and therein fulfilled all things necesfarie for our redemption, according as they be here rehearsed.

M. what meanest thou by these two clauses? Conceived by the holy Ghok

Borne of the Virgine Marie.

C. That he was facioned in the Virgins wombe,

The anoin-

Christ be-

OF THEFAITH

wombe, taking very substance and minhoode of her, that he might the Palatt reby become the fede of Dauid, as Mittal the Prophetes had before fignified: and yet not withfunding, all this was wroght by the fecret and maruelous power of the holy Good, without the companie of min.

M. Was it then redefall that he fhalde

take vpon him our very flesh?

C. yet verely : for it was convenient that mans disobedience against God, Rong shulde be purged in y nature of man And moreover if Christ had not bene partaker of our nature, he had not bene a mete Mediatour to make ys ! Tim. at one with God his Father.

M. Then this is thy taying, that it behough that Corit hulde become very man, to the end he might execute the office of a Saujour, as in our perfon.

C. Yea verely: for we muste borowe of him, al that whiche is lacking in our felues; for this our defaut colde ve

Chriff bach performed hat which iacketh im

Hebrin

B.ii.

not otherwise be remedied.

M. But for what cause was this thing wroght by Gods holie Spirit, and not rather by the companie of min, ac-

cording to the ordre of nature.

Christ was conceive 1 by the spirit of God.

C. Because the sede of man is of it self all together corrupted with finne, it behoued that this coception of Christ shalde be wroght by the power of the holie Ghoft, whereby oure Suriour might be preserved frome al corrupcion of finne, and replenished with all maner of holines.

M. So then by these sayings it is euidetly declared vnto vs, that he which shulle purifie and clense other frome filth of finne, muste be him self free frome all spottes thereof, and even frome his mothers wombe dedicated vnto God, in purenes of nature, fo that he may not be giltie of that corruption, where with the whole stocke of man is infected.

C. I meane so.

M. wherefore speakest thou of his death immediatly after his birth, and leauest leauch out the whole historie of his life?

C. Because there is nothing mencioned or spoken of in oure Crede, but that which peculiarly belongeth to the substance of our redemption.

M. why is it not faid plainly in one worde, that he dyed, without any speaking of Pontius Pilate, by whose iudgement he suffered?

C. This was not onely to make the historie of Christs passion, to have more euident affurance, but also to declare vnto vs that he was condemned to death by a judge,

M. How fo?

C.He dyed to fuffre the paine that was due vnto vs, that we might be thereby Chiff was deliuered from the fame. Now for for to clean ws muche as we were giltie before Gods judgement as wicked misdoers, Christ to take vpon him our person, wouchfaued to shewe him self before an earthlie iudge, and to be condemned by his mouth, that thereby we might be cleared before the Iudgement seate of God. Bin.

12,2. k,23. M. Notwithstanding Pilate doeth prenounce him innocent, and so by that he doeth not condemne him as worthy of death.

hrift was

C. Pilate did bothe the one and the other first, he was pronounced innocent and iuste, by the judges owne mouth, to significath the suffered not for his own desert, but for our trespaces: and yet withall, the same judge did give solely the sentence of death against him, to testifie and expresse, that he is our true pledge and raunsome, as he who also hathe taken vnto him our condemnation, to deliver vs frome the same.

hrift was

M. That is well faid: for if he had bene a finner in dede he had not bene mete to have fuffered death for the offences of other: and neuertheles to the end that we might be clearly quit by his condemnation, it was necessare that he shulde he counted as among the wicked.

faic, 93.

o. Son- C. So I meane.

day. M. where thou faift, Christ suffred on

the erosse, was that kinde of death of reaching more importance, then if he had bene self the curse otherwise put to death?

C. Yea verely: and touching that mat-ght be free. ter, sainct Paule saith, that he was han-Deut. 21.

ged on a tree, to the intent that he might take vpon him our curse, and

fo discharge vs: for that kinde of death was accursed of God.

M. what? is it not a great reproche and dishonour vnto our Lord Iesus, to say that he was accursed, and that before God?

C. No not a white for he through his almightie power, by taking y curse fro vs vnto him selfe, did in suche sorte make it voide & of none essect, that he him selfe, neuertheles continued stil so blessed, that he was able to fulfill vs also with his blessings.

M. Declare that, that followeth.

3.

C. In so muche as death was a pu-death ve nishmet appointed vnto man for sin-cent. ne, therefore our Sauiour Christ did suffer death, and by suffering, ouer-came it. And to the intent also to

Christ cuen in fuffe.ing death van-

B.iii.

make it the more certeinely knowen vnto vs, that his death was not counterfait, it pleased him also to be buryed after the commune maner of men.

M. But it appeareth not that any profite commeth to ys by this, that Christ hathe wonne the victorie of death, feing that we not with standing cease not to

dye.

The death f the faithul is a right paffage to ife cuerlaling.

C. That doeth not hinder: for the death of the faithful is now nothing els, but a readie passage to a better life.

M. It followeth then necessarily hereof, that we oght in no wife to be afraid of death, as thogh it were a dredeful thing: but rather it behoueth vs willingly to walke the trace of our head and captaine Iesus Christ, who as he perished not by death, so wil he not fuffre vs to perish thereby.

C. It is even fo.

10. Son-M. what is the sense of that clause, day. The vnder-Randing of this. Christ

He descended into hell? C. That Christ did not onely suffre natural death, which is a separation of y foule from the bodie: but also that his

foula

foule was in wonderful diffres, induduring grieuous tormetes, which Saint into hel. Peter calleth the forowes of death.

Act. 2.

M. For what confideration sufferned he those paines, and in what forte?

C. Because he presented him self before the judgement feat of God to fatissie for sinnes, it was necessarie y he shulde feele this horrible torment of conscience, as if God had vetterly forfaken him, yea, as thogh God had bene his extreme enemie: and being in this extremitic, he cryed to his Father, My God, my God, why hast thou Mark. 15. forfaken me?

M. why? was God then angrie w him? C. Nav, howbeit it was mete that God shulde punish him in suche sorte, to performe the wordes of Isai, that he was beaten with the hand of his Father for our finnes, and that he was wounded for our transgressions.

M. But how colde it be that he was in suche dredfull anguish, as thogh God had vtterly forfaken him, feing he was God him felf?

25

C. We must vinderstande, that he was in suche distres onely as touching his humanitie. And to the intent that he might fele these panges in his manhoode, his Godhead did in the meane time for a little space kepe it selfe close, that is to say, it did not shewe the might thereof.

M. But how colde this be, that Christ who is the Saluation of the worlde, colde be under suche condemnation?

C. He was not so vnder it, that he shulde continue in the same: for he hath in suche wise felt these terrors: which we have spoken of, that he was not ouercome of § same, but hathe rather thereby made battel against the power of hell, to breake and destroy it.

M. Hereby then we se the difference betwee that grief of minde, whiche Christ did suffer, and that which the impenitent sinners do abide whome God doeth punish in his terrible wrath: for that verie paine, w Christ suffered for a time, the wicked muste indure continually: & that which was

The difference betwent the suggist of Christes Spirit, and the Confcience of the wicked,

vnte

vnto Christ but a pricke, is vnto the wicked in stead of a glaine to wound them to death.

C. Trueth it is : for our Saujour Christ even in the middes of his tormentes. did not cease to put a full truste euermore in God his Father: but the damned finners do despaire: yea, they despite God, in so muche that they blaspheme his maiestie.

M. May we now gather by this, what profite commeth to the faithfull by 11. Son-

the death of Iesus Christ?

C. Yea very well: and first of all, we se, The profite that it is a Sacrifice wherewith hean-lyertae hathe fully fatiffied his Fathers iud-of Christon gement in our behalfe : and thereby deth in 1. also he hathe appealed Gods wrath, pointo. and hathe broght vs into his fauour againe: secondly, that his blood is a washing of our soules frome all maner of spottes: and finaly, that he hathe so cleane wiped away our finnes through his death, that God will neuer hereafter haue remembrance of them, fo that the obligation which was against vs, is now cancelled, and made voide.

M. Haue we none other profite of his death?

C. Yes verely: that is, if we be true membres of Christ, our olde manis crucified, and our flesh is mortified, to the end that none euill lustes do hereafter beare rule in vs.

M. Expounde the article following, C. He rose the third day from death to life, wherein he shewed that he had gotten the victorie of death & sinne. For through his resurrection he swallowed vp death, he broke as under the chaines of the deuill, and finally he destroyed all his power.

M. Tell me how many wayes this re-

C.Thre maner of wayes. The first, that we have fully obteined to be righteous thereby: secondly, it is a sure gage of our immortalitie: thirdly, that if we be in dede truely partakers of his resurrection, we rise now in this present worlde into a newe kind of

life,

The benefife & vertue of Christs refurrection standeth in thre pointes Rom.4,6. t.Cor.15.

1. Pet. 1.

life, whereby we ferue God onely, and leade our lives agreable to his will

M.Let vs go for warde to the rest. C. He ascended vp into heaven.

M. went Christ vp into heaven in fuche forte y he is no longer in y earth? Chift af C. Yea, for when he had performed to heaven. wholy all things that were enioyned him by the commadement of his Father, & had accomplished al that was necessarie for our faluation, it was not nedefull that he shulde remaine any

longer in the worlde. M. what profite haue we by his afcenfion?

C. we receive double profite thereby: The profite for fince that our Saujour Christ is entred into heauen in our name, euen in like maner as he came downe from thence for our fakes, he hathe thereby made an ope entrie into the fame place for vs, giving with all an affured knowledge, that the gate of heaven is now open to receive vs, which was before thut through our finnes. The seconde profite is, that he appeareth in the fight

12. Sonday.

ascension standeth in two points

of

Rom.s. Hear.7. of God the Father to make intercession for vs, and to be our aduocate to make answer for vs.

M. But is our Saujour Christ so ascended into heaven, that he is no more here with vs?

Matth. 18.

C. No not so: for he him selfe promifeth contrarie: that is, y he wil be prefent with vs vnto the worldes end.

M. Is it ment of his bodilie presence, that he maketh promise so to continue with vs?

Lok. 14. Ade.i. C. No verely: for it is another matter to speake of his body which was taken vp into heaven, & of his power, which is spred abrode throughout y whole worlde.

M. Declare the meaning of this fentence, He fitteth at the right hand of

God the Father.

Matth. 28.

C. The vnderstanding of that is, that he hathe received into his handes the governace of heaven and earth, whereby he is King and ruler over all,

M. what fignifieth this worde, right hand, & the fitting at the right hand?

C, It is a

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g M.

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CItis a similitude, or a maner of spea- To sicartho the boro wed of earthlie Princes, w right hand of God.

are wonte to place on their right side, such as they substitute next vader.

them, to rule in their name.

M. Then thou meanest nothing els thereby, but that which saince Paul speaketh, that he was appointed head of the Church, set in autoritie about all powers, and that he hathe received a name or dignitie passing all other.

C. Even so it is.

FÉ

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M. Go for warde to the residue.

C. Fró thence he wil come to judge the day.

quicke and the dead: that is to say, he

wil come downe fró heaué, & she we

him selfe visibly once againe in judgement, as he was sene to ascend.

M. Seing the judgement of God shell Hebres.

M. Seing the judgement of God shall Hebr. 10.
bein the end of the worlde, how may Ad. 1
that be which thou faist, Some shalbe
aline, and other some shalbe dead,
since, it is a thing appointed vnto all
men, to die once?

C. Saint Paul maketh answer to this a Const.

Question him felfe, saying, that they & The the

at that time shal be lefte alive, shal be fuddenly changed, to the end y their corruptible nature being abolished they may be clothed w incorruption.

M. Thy meaning is then, that this chige shalbe vnto the in stead of a death, in somuche as it shal abolish their former nature, and make them rife agains in a new state.

C. Trueth it is.

M. Do we receive any comfort by thir y our Saujour Christ wil come once

to judge the worlde?

C. Yea verely, and that great: for we are taught certeinlie, that his comming at y time shalbe onely for our saluacion.

M. The there is no cause, why we shall de be afraid of the day of judgement or that we shuld tremble therefore.

C. No truely: for somuche as we shal ap peare before none other judge but him, who is our advocate, & hathetaken vpon him to defend our caufe.

14 Son-M.Let vs now come to the third parte. day. C. That concerneth our faith in the ho

lie Ghoft.

M. And

Hebre. o.

fhall judge vs. and an-

fwer for vs.

M. And to what purpole doth it serue VS?

C. It doeth vs to vnderstind, that ege, as God bitheredenel vi, and fauel wsin Iesus Chrift, eaen fo it pleated him to make vs partakers of his redemption and faluation through his holie Spirit,

M, How fo?

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C. In like miner as the blood of Christ is the onely purgation of our foules: even fo the holie Ghost must sprinkle our consciences with the same to makethem cleane.

M. This nedeth a more euident declaration.

C. It is to fay, that the Spirit of God, dwelling in our hearts, doeth make vs feele the vertue of our Lord lefus: for it is he that doth open the eyes of our heart to beholde Christes benefi- Ephelis tes towardes vs: he doeth feile them in our hearts: and this Spi it doeth al-To regenerate vs, and make vs new creatures, in suche forte, that by his meanes we receive all those giftes and

The third parte of the Crete. Of the holie Gi it 80 his giftes.

.loh.t. Pfal.st.

benefites, which be offered vnto vs in Christ our Saujour.

day. C. The fourth parts of our hel

C.The fourth parte of our belief, where it is said, I beleue that there is an holie vniuersal-Church.

The four parte which is of the Church. whithe Church is.

M. what is the Church vniuerfal?

C. It is the bodie and felowship of them that beleue, whome God hath ordiened and chosen vnto life euerlasting.

M Is it necessarie that we beleue this article?

Res death of none effect, and anake all those things to no purpose, which we have rehearsed alreadie for al Christs doings prove there is a Churche.

M. This is then thy faying, that all we hitherto hathe bene declared, doesn't couche the cause, and ground of our saluacion, in somuche as God hather received vs into his favour by the meane of our Sauiour lesus Christ, and hath stablished this grace we

For whee purepose Christ suffered death.

through

through his holie Spirit: but now the effect that commeth of all this, is declared vato vs, to give the more euident affurance thereof.

C.It is even fo.

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M. What meanest thou by calling the Church holy?

C.I cal the Churche holy in this fenfe, because that those, whome God hath chosen, he iustifieth and refor- Rom.s. meth vnto holines and innocencie Ephelit. oflife, to make his glorie to shine in them: & alfo our Saujour Christ bath Ephelis. fanctified his Churca, which he redemed, to the end it might be glorious and without spot.

M. What meaneth this worde, Catho-

licke, or vniuerfal?

C. It ferueth to put vs in remembran- The men ce, that as there is but one head of the faithful, even so it behoveth them to tholicke, be knit together in one bodie, fo that there be not divers Churches, but one Churche onely, dispersed throughout the whole worlde.

ning of thi worde Ca-1. Cor 12. Ephef. 4.

The communion of the faithfu

M.Declare as touching the communi-

C. ij.

nion of Sainctes.

c. That clause is put to, for a more plaine declaration of the vnitie of the membres of Christs Church. Moreour it doeth vs to vnderstand that all the benistes that Christ hath given to his Church, belong to the profite& faluacion of euerie faithful persone, for somuche as they have all a communitie together.

6. Son- M. But is this holines of the Church

lay. now alredy perfect?

Ephof.s.

C. No verely: for it is in continual battel, so long as it is in this worlde, and laboreth alway vnder imperfection and infirmities, which shal neuer be cleane taken away, vntil it be altogether coupled to her head Christ, by whome it is perfectly sanctified.

M.Is there none other way to knowe

this Church, but by faith?

C.Yes verely: there is a Church which may be sene to y eye, for somuche as God hathe given sure tokens, by the which we may knowe the same: but here in this place mencion is made

propre-

proprely of that Church which he hath chosen by his secrete election to euerlasting life: the whbich can not be. perfectly discerned by our senses?

M. what is there more?

C.I beleue the remission of our sinnes. Touch the forgine M. what is the propre fignification of nes of in-

this word e Remission?

C. That God doeth freely forgene all the finnes of them, which beleue in him, in fuche forte, y they shal neuer be called to any account, to receive anye punishment therefore.

M. It is easy then to be gathered of this, that we do not merite by our owne satisfaction, that God shulde

pardone our finnes.

C. Ye fay true: for our Sauior Christ hathe made fatisfaction by fufteining the paine due vnto the same: for we of our parte be not able to make any recopense to God, but of his meere libe ralitie we obteine this benifite freely.

M. wherefore doest thou make men cion of remission of sinnes, immediatly after that thou hast spoken of

here is no mission f sinnes without the todie of the burch. fai. 4 6. izck. 13 oel. 2. Gen. 8-

.Fct. 3.

the Church?

C.Because that no man can receive fergivenes of his sinnes, vales he be joyned in the felow ship of Gods people, and so continue in the vaitie of Christes bodie even to the end, like a treve membre of his Church.

M. By this faying then, without the Church there is nothing but hel,

death, and damnacion.

C. That is most certaine: for all suche as do deuide them selves from the bodie of Christ, to breake the vnitie thereof by sectes, are vtterly destitute of all hope to enione everlasting life, whiles they kepe them selves so divided.

17 Son- M. what followeth more?

day. C. The rifing againe of the bodie, and life everlasting.

Of our re-

M. whereto serueth this article in our belief?

C. To teache that our felicitie consifleth not in anie thing vpon earth, the which knowledge may serue vs for two necessarie purposes. First, it

fer-

ferueth to teache vs to passe through this transitorie worlde, as through a strage countrey, setting not by earthlie things. Secondly, it putteth vs in comfort, that although as yet we do not fully eniouse the frute of that grace, which our Lord God hath freely given vs in Christ, that yet, we ought not to be discouraged, but paciently to waite for him vnto the time that he shal appeare.

M. what shalbe the maner of our resur-

rection?

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C.All they which be dead before that time, shall then take their owne bodies againe vnto them: howbeit they i.Cor.is. shalbe of a nother forte: that is, they shalbe no more subject to death or corruption: and yet not with standing they shalbe of the self same nature & substance as before: and suche as shall then remaine aliue, God wil raise the vp merueilously, & suddenly change their bodies, in the twinkling of an eye, as we have said before.

M. Shal not the wicked be aswel par-

latt.25. ph 5. tal ers of this refurre & io, as y faithfull C. Yes verely: but they shal be in condicion force vulike: for the faithful shal rife agains to euclasting ioy eand faluacion, and the other to eucrlasting death, and domnacion.

M. wherefore is there mention made of life everlefting, and not of hel?

of cur faith, conteining, in as fewer wordes as can be, that that belongeth peculiarly to confort the confeiences of Gods faithful: therefore Gods benefites which he freely beflow eth vpo his people, be rehearfed onely, without any mencion of the wicked, who are cleane that out of his kingdome.

18. Son-

phata thig juelie faith M. Since we have y foundacion whereupon our faith is buy lded, we may wel gather hereof, what is the right faith.

C.Yeaverely: that is to fay, it is a fure persuasion and a stedfast knowledge of Gods tender love towardes vs, accerding as he hath plainely vttered in his Cospel, y he wilbe bothe a Father, and a Sauiour vnto vs, through

the

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the meanes of Iefus Christ.

M. Doeth faith stand in our power? ether is it a free gift of God?

C.The Scripture teacheth vs, that it is a fpecial gift of the holie Ghost, and very experience doth also confirme the same.

M. How fo?

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che, that we can by no meanes atteine vnto the spiritual wisdome of God, the which is reuciled vnto vs by faith: and our hearts are naturally inclined to a certeine distrust, or at least a vayne trust ether in our sclues, or in other creatures: but what time Gods Spirit hathe lightned our heartes, and madevs able to vnderstand Gods wil, (the which thing we can not atteine otherwise) then doeth he arme vs also with a steads of the promises of Saluacion in our hearts.

P44

The holie Choft docih lighten our mindes.

M. w hat profite cometh to vs through this faith, when we have it?

C.It doeth instifie vs before God, and

This faith make h vs fure of our rightcours Maketh vs inheritours of euerlasting life.

- M.ls not a man then iustified through good workes, if he live holdy, and in the obedience of Gods wil?
- C. If anyman were so perfect before God, he might worthely be called righteous, but for so muche as we are all wretched sinners in the sight of God, we are driven to seke elswhere for a worthines to make answer for vs to Gods iudgement.

day. M.But be all our workes fo disproued that they can merite nothing at all for

vs before God?

C. First, all suche workes as we do of our selues, by our nature, are vtterly corrupt: whereof it followeth necessarily, that they can not please God, but rather do prouoke his wrath, and he condemneth them euerie one.

M. This is then thy faying that vnto y tyme that God hath received vs to mercie, and regenerate vs by his Spirit, we can do nothing but finne: even as an euil tre can bring forthe no fre-

workes be damnable vntil they be regenerat through Gods Spirite.

Matth.7.

te, but that that is euil.

C. Euen so it is, for although our workes?

make a faire shewe to mans sight, yet they are wicked before God, so long as the heart is nought, vnto the which

God chiefly hatherespect.

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M. Hereby then then doest conclude, that it lieth not in our power to preuent God with our merites, and so to proucke him to love vs, but muche rather we thereby do stirre him to be more and more angrie against vs.

C. Yea sure y: and therefore I say, that without anie consideratio of our owneworkes, he doeth receive vs into his savour, of his bountifull mercie, through the merites of our Saviour Christ, accounting his righteousnes to be ours, and for his sake imputeth not our sautes vnto vs.

M. what meanest thou then, that a man

is iustified by faith?

c. For as muche as through beleuing, that is, receiving with an affurance of the heart, the promises of the Gospel, we entre into possession of this rightousnes.

M. This is then thy meaning, that as God doetl; offre righteousnes vato vs by his Gospel, so the onelie way to receive it, is faith.

fe

C.So I meane.

20. Son-day.
The good workes which procede onely of faith,

M. wel then, after that God hatheonce received vs into his favour, benot y workes, which we do by the vertue of his Spirit, acceptable vnto him?

C.Yes verely, because he doeth of his free goodnes so accept them, and not because their worthines doeth deserue so to be estemed.

M. How is it that they be not worthing of them selves to be accepted, since they procede of the holic Ghoss?

C. Because there is mixed some filth through the infirmitie of the flesh, whereby they are defiled.

M.By what meanes then are they made acceptable vnto God?

C. By faith onely, whereby a min is assured in his conscience, that God will not streitly examine his workes, nor trie them by the sharpe rigour of his instice

The way to do good workes which please God. nat as

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inffice: but that he wil hide the vnperfectines and the vncleane spottes that bein them, with the purenes of our Saujour Christ, and so accounte them as perfect.

M. May we faye then that a Christian is iustified by his workes, after that God hath called him, or that he doeth merite through them Gods fauour to the procurement of life everlasting?

C. No verely: but rather it is faid that Philiage no ma liuing shal be instified in Gods fight; and therefore we must praye, thit he do not entre into judgement with vs.

M. Thou meanest not hereby that the good dedes of the faithful are vnprofitable.

C. I meane nothing lesse: for God promifeth to reward them largely, bothe in this worlde and in the life to come: and yet this notwithstanding, those rewardes of God be not given for our worthy deferts, but onely because it pleaseth God of his goodnes to loue vs freely, and fo to couer and

A right facts is neucridle what it is to beleue in Christ. 35

forget our fautes, y he wil neuer call them any more to remembrance.

M. Mry we be just without good workes?

Christ is not possible, for to beleven Christ is as muche to say, as to receive Christ in suche forte, as he doeth give him self vnto vs: now this is an exdent thing, that Christ doeth not one ly promse to deliver vs from death, & to restore vnto vs the sauour of God his Father through the onelie merites of his innocencie, but also he promiseth to make vs new creatures by his holy Spirit, to the end y we shald leade an holie connersation in all good workes, so that these must be iounced together, except we woldediuide Christ from him selfe.

M. Then I se, that it is so farce from the office of faith to make men despiters of good dedes, that it is the verie rote, where all good workes do spring

c.It is most certaine: and for this cause the doctrine of the Gospel doeth coa filt in these two pointes, faith and re-

Pentance,

The effect of the Gofpel is faith and repentance. pentance.

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M. what maner of thing is Repen- 21. Sontance.

Citis & hatred of finne, & love of iustice proceding of & feare of God, which tance is. bringeth vs to y forsakig of our selues & to the mortifying of our flesh, y we may give our felues to be governed by the Spirit, in the service of God.

M. This then was the seconde membrein the division, which we made at the beginning concerning a Christen mins life.

C. Yea verely: and we have faid also, right ferthat the very right and alowable fer- uing of God ftandeth. uice of God doeth confift in 'obeying his wil.

M. why fo?

C. Because he wil not be serued after our fantasie, but after his owne pleafure.

M. what rules hathe he given vnto vs, to leade our life by.

C.His Law.

M. what things doeth it conteine? The Law C.It is divided into two partes, whereof hatherwo partes,

day.

wherein the

the first doeth conteine foure commandements: the feconde conteinen fix fo that there be ten in the woole M. was nato made this divilian the reof ?

Leu.19. Deut. s.

Exod.: 4. D: u. 10.

The effe & of the first table.

The offest of cac fe. conde table.

22. Sonday. The first com nandem.at. Exad. 2C. Deut.5.

C. God him felf: who also gaue it written in two tables vnto. Mofes, faying, that the whole was reduced into ten sentences.

M. What is the content of & first table? C.It conteineth the miner of the true worship of God.

M. what is conteined in y second table? C. How we ought to behine our felus towardes our neighbours, and what dietie we owe vato them.

M. Renearse the first commandement. C. Heirken, and take heede Ifrael. I am y Lord thy God: which have brought thee out of the land of Egypt, from the house of boudage: thou shalt have none other god; before my face.

M. Declare the meaning hereof.

C.In the beginning he vleth, as it were, an introductio to the whole Law. For he doeth chalenge here vnto nim felf

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first authoritie to commande, naming him felf Euerlasting, and the Creator of the worlde: an d againe after, he calleth him felf our God, to make vs highly to esteme his doctrine: for if y he be our Sauiour, it is good reason that we be also his obedient people.

M. But that which followeth after, touching the deliuerance from the bondage of Egypt, is it not referred pecu-

liarly to the people of Ifrael?

C. Yes verely, as concerning the bodie: what fight how beit it belongeth also indifferent liverace out ly vnto vs all, in fomuche as he hath of Egypt deliuered our soules from the spiritual captiuite of finne, and from the tyrannie of the deuil.

M. why doeth he make mencion of this

in the beginning of his Lawe?

C. To put vs in remembrance, how greatly we are bounde to obey his good pleasure, and what vnkindenes it is to do the contrarie.

M. what requireth he in this first com- The summer mandement?

C. To referue vnto him onely his whole

of the first commandes

D. i.

honour, not giving any parte thereof to anie other.

M. what is his due honour?

that is due to God aloe.

The honour C. To worship him, to put our whole trust in him, to call vpon him, and suche other like, which be attributedonely vnto his maiestie.

M. wherefore faith he, before my face! C. For fo muche as he feeth and knoweth all things, and judgeth the fecret theghts of mens hearts, he fignifican vnto vs, that he doeth not require onely that in outwarde profession, but that vnfainedly from the bottome of our heartes we do take him for our onely God.

23. Sonday. The /econde comman diment touching images and the

worfhipig

of them.

M.Rehearfe the fecond commandimet. C. Thou shalt make thee no graven ima ge, nether anie fimilitude of things, y are in heaven aboue, nether that arein the earth beneth, nor that ar in the wa ters beneath the earth; thou shalt not bowe downe to the, nether serue the

M. Doeth he vtterly forbid the making of anie images?

C. No: but he doeth forbid exprelly etha

ether to make anie image to reprefent God, ether to worship him thereby.

M. wherefore are we forbiddin to represent God in anie visible image?

C. Because there is no comparison betuene him that is an everlatting Spirit, 162-41. incomprehenfable, and a material bo- Ad. 17. die, mortale, corruptible and visible. Rom. de

M. Thy minde is then that he doeth great dishonour to Gods maiestie, that goeth about to reprefent him in fuche forte.

G.Yea verely.

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M. What maner of adoration is here of honour condemned?

forbidden fi to images

C.we are forbidden here to come before anie image to make our prayers, or to bowe our knee before it, or to make anie other figne of reuerence, as thogh God did there shewe him felf by them.

M. This is not then to be taken, as thogh all keruinge or painting of images were veterly prohibited, but alonely to make images, ether to

C.II.

feke or to honor God in them, og to abuse them vnto anie kinde of superstition or idolatrie.

C. It is even fo.

M. For what purpose was this comman

dement geuen?

C. That as in the first commandement God sheweth him selfe to be himalone, whom we ought to worship and honour, cuen fo now he sheweth the right kinde of worship to withdrawe vs from all superstitious and carnal imaginations.

24. Son- M.Go forthe.

C.He ioyneth vnto it a threatning, that day. he is the Eternal, our God, iclous, visiting the iniquitie of y fathers in their children, vpon the thirde and fourth generation of fuche as do hate him.

M. wherefore doth he make mencion

of his might?

C. To fignifie that he is of sufficient power to mainteine his honour.

M. what meaneth he by speaking of ielousie?

C. That he can not abide a companion with

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with him: for euen as he bath of his vnspeakeable goodnes freely giuen him felf vnto vs, eu n fo he wil that we become altogether his: and this is the chastitie of our soules, that they be dedicated vnto him, and kept holy for him:as contrariwife, it is a spiritual whoredome, if they be withdrawen from him to anie kinde of idolatrie, or supersticion.

M. How ought this to be taken, that he Touching punisheth the transgressions of the fa- whoredom thers in their children?

Spiritual

C. To perce our hearts more depely with the terrour of his wrath, who doeth not onely threaten to punish the offenders, but also their posteritie after them

M. what? is not this contrarie vnto the righteousnes of God, to punish the one for the others faute?

C.If we consider the state of man, the question is some answered: for we are euerie one of vs by nature vnder the How God curse of God, so that we can not finde punisheth faute with God, when he leaueth vs in wickednes

iu the child

D.iii.

this state. And as he sheweth his sauour touardes his servantes, when he doeth blesse there posteritie, so doeth he shewe his vengeance towarde the wicked, when he suffereth their ofspring to continue in their cursed state.

M. what faith he more?

c. To the end he might stirre vs also with tender love, he saith moreover, that he sheweth forthe his abundant mercie vnto the thousand discent of suche as love him and kepe his commandementes.

M. Doeth he meane, that the obedience of a faithful man shal be sufficient to saue his posteritie, although it be wicked?

C. No but that he wil in suche sorte shewe for the his goodnes to warde the saithful, that for the sauour he beareth vnto them, he wil also be knowen vnto their chilbren, not onely minding to prosper them here in things of this worlde, but to sanctifie them also with the giftes of his Spirit, whereby they may become obedient to his wil.

How God Theweth mercie to a thousand generations

M.But

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M. But this semeth not alwayes fo.

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C.No: for as the Lord doeth referue this Rom. 6.

libertie to himself alwayes, to shewe mercie vnto the children of the wicked, so on the other part he hathe not so bound his grace to the children of the saithful, but y he may at his pleafure reject whome he wil: yet notwithstanding he doeth in suche wife ordre these things, that all men may easely se, that he hathe not made this louing promes for noght.

M. wherfore doeth he rehearse here in the promes to a thousand discents, whereas in the threatning he made

mencion but of thre or foure?

C. To fignifie, that God is alwayes more readie to vie gentilnes aud fawour, then roughnes or regour, according as he faith of him felf, that he Exod. 14.
is readie to showe mercie, and flowe Pfal. c.;.
vnto anger.

M.Let vs come to the thirde comman 25. Sondement.

C. Thou shalt not take the Name of The 3. comthe Lord thy God in vaine.

C· inj.

fothes.

M. Wat is the vnderstanding thereof?
C. He doeth not onely forbid to abuse and blaspheme the blessed Name of God by periurie, but forbiddeth as wel all vaine and superstuous othes.

M. May a man then sweare lawfully at

any time?

C. Yea verely, when ther is iust occafion, that is to say, to mainteine the trueth, when the time shal require, & likewise to kepe brotherlie charitie among vs.

M.Doeth he difproue no othes, but suche as are made to the hinderance of

Gods honour?

C. In one kind of othe he teacheth vs a general rule, that we never vie the Name of God, but in feare and humblenes, to glorifie his Name. For even as it is holie, and of most worthie price, so it behoueth vs to take diliget hede, that we do not in suche forte name it, that either we may seme to passe lightly of it our selves, or give to other occasion to have in it smale re-ucrence.

with what reuerence we shulde name God.

M. How

M.

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M.C.

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26. Son-

M. How shal this be?

c. If we do nether thinke nor speake of God, nor of his workes, but with alreuerence and honour.

M. what followeth?

C.A threatning, that he wil not holde him innocent, that taketh his Name in vaine.

M. Seing that God pronounceth threatningly in other places in a generalitie, that he wil punish all transgressors, what vehemencie is ther besides in these wordes?

C.He doeth expressly declare hereby, in how great estimation he hath the honour of his Name, for somuche as he sayeth euidently, that he can not abide, that any man do despise it, to the intent that we might reuerence it the more.

M. Let vs come to the fourth commandement.

C.R emeber to kepe holie the Sabboth day.

day: fix dayes shalt thow labour, and The 4.commindiment
do all thy worke: but the seuenth day
is the rest of the Lord thy God: thou

shalt do no worke in it, nether thou, nor thy sonne, nor thy daughter, nether thy servat, nor thine handmaide, nor thine oxe: nor asse, nether y stranger that is within thy gates: for in six dayes God maid heaven and earth, & all that is in them, and the seventh daye he rested: wherefore he hathe blessed the day of reste, & hathe maid it holie to him selfe.

M.Doeth God command to labour fix dayes, and rest the seuenth?

C.No, not precisely: but he doeth give men leave to travel six dayes, & maketh a restraint onely of the seventh, in the which he forbiddeth to labour?

M, Are we then bounde by Gods commandement to refrane one day in the weke from all maner of labour?

C. This commandement bathe a certeine special consideration in it: for as touching the observation of bodilie rest, it belongeth to the ceremonial law, which was abolished at the comming of Christ.

M. Saift thou then that this commande-

ment belongeth peculiarly vnto the leves and that God did give it onely for the time of the olde Testament? C.Yea verely, as touching the ceremo-

nie thereof.

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M. why then, is there any other thing conteined in it besides the ceremonie?

C. There be thre confiderations, why Thre confithis commandement was given. which the

M, wht are they?

Sabhoth day C. The first is, that it might be a figure was orderto represent our spiritual rest. The seconde, for a comelie ordre to be vsed in the Church. And thirdly, for the refreshing of servantes.

M. what is spiritual rest?

C. That we cease to do our owne workes, that the Lorde may bring forthe his workes in vs

M. How may we thus reft;

C.By mortifying our flesh and subduing the inordinate affections of our hature, to the end that Gods Spirit may beare rule in vs.

M. Are we bound to this rest but one

day in the weke?

The spiritual Sabbath continual. C. Yes, continually: fo that when we have once begonne to entre intoit, we must go on forwarde whilest our life lasteth.

M. why is there but one day appointed to represent vnto vs a thing that dureth our whole life?

C.It is not necessarie that the figuredo resemble in all pointes the thingits ordeined to represent: it is sufficient, if they be like in some pointes.

M. wherefore was the feuenth dayappointed rather then any other?

The nombre of feuen

C. The nombre of seven doeth signific perfection in the Scripture: wherefore the seventh day was most emete to set out vnto vs a thing that shude still continue: moreover it putteth vs in remembrance: that our spiritual rest is but begonne in this life, nether shal it be perfect vntil we departe this worlde.

27. Son- M. what is ment by that, which our day.

Lord alledgeth here, faying, that it be houghly to reft, for fomuche as he hathe done the fame?

C. when

C. when God had created all his workes in fix dayes, he appointed the feuenth to the confide ation of his workes. And to the intent we might be the more stirred thereto, he setteh forthe his owne example vnto vs, because there is nothing so muche to be desired, as to become like vnto bim.

M. Must we then daily meditate the workes of God? or is it ynough to haue minde of the one day in the weke? C. Our duetie is to be exercised dayly

therein: but for our weaknes sake bound to thereis one certeine day appointed. praife God continually And this is that politicke ordre, whe- ihis workes

reof I spake.

M. what ordre then is to be observed

that day?

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C. That the people come together, and As touching giue diliget eare to y worde of God, politicke vie commune prayers, and make pro- dayes. fession of their futh and religion.

M. what meanest thou by saying, that it was partely ordeined for the ease of

feruantes?

CT. that they which be vnder the power of

ordre for

er of others, might be released for mewhat of their labours, the which thing also serueth to the furtherance of the commune welth, for so muche as euerie man hathe iust cause to bes readier, willingly to trauel y other fix dayes, when they confider, that they may take their rest in the seuenth.

Coloff.z.

M.Let vs now fe how this commande ment belongeth vnto vs.

The ceremo mial Sabboth is ended.

C. As touching the ceremonie therof, it is abolished: for we have the accomplishment thereof in Christ.

M. How fo?

C. For our olde man is now crucified by the vertue of his death: & through his refurrection we are raifed agains into a newnes of life.

M. what is there then in this commandement, that concerneth vs ?

C. we are bounde to observe the politicke ordre appointed in the Church, for the hearing of Gods worde, for comming together to make commune prayers, and for the right vie of the Sacraments.

M. And

Rom. s.

M. And doeth the figure profit vs nomore?

C. Yes verely: for it leadeth vs to the trueth of that thing, whereof & Sabboth day is a figure : which is, that we being made the true membres of Christ, oght to cease from our owne workes & commit our felues wholly vnto Gods gouernance.

M. Let vs come now to the seconde day. table.

C. Honour thy father and thy mother. mandemen M. what doest thou meane by this wor-

de, Honour?

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C. That children vse humble obedien- whether ce towardes their father and mother, nour is due bearing a reverent minde towarde noun. them readie to assist & aide them. and willing to do after their commandementes, according to their duetie.

M.Procede.

C.God ioyned also a promes to this comandement, faying, That thy dayes may be prolonged vpon the land, & the Lord thy God hathe given thee. M. what is the meaning of this promes?

28. Son-

They. com



C. That God wil indue them with long life, which have their fatheran mother in due reuerence.

M. How commeth it to passe, that Go promiseth man to prolong his life (a if it were a special benisite) since the life present is so ful of miserie?

A long life.

C. Thogh our life be neuer so suld wretchednes, yet it is the blessing of God vnto the faithful, at the least for this one cause, that it is a token of his Fatherlie fauour, in y he nourished them here and preserueth them.

M. May a man gather of the contraine parte, that he, who leueth not manie

yeres, is accurfed of God?

C. No, but rather it cometh to palle manie times, that our Lord taketh them sonest of all out of this worlds, whome he loueth moste dearly.

M.In doing thus, it femeth that he ke

peth not alwayes promeife.

Benefites of C.
this worlde
tre promifed vith condition.

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c. what promes soeuer God maketh vs, touching y benefites of this worlde, we oght to take it with this condicion, so farsorthe as it shal be expe-

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dient for the health of our soule: for it were a contrarie ordre, not to have chief regarde of the soule.

M. And what is to be faid of them y be disobedient vnto father and mother?

C. God wil not onely punish them with enerlasting paine in the day of judgement, but he wil execute his vengeace also on their bodies here in this worlde, either by shortning their life, either punishing them by a shameful death, or some other waies.

M.Doeth not God speake expresly of the land of Canaan in this promise?

C. Yes, as touching the children of Ifrael: but we must now take it in a moregeneral signification, so that in somuche as the whole earth is y Lords, we ought to acknowledge, that what countrey soeuer we do inhabite, God hathe given vnto vs the same for a dwelling place.

M. Is there nothing els to be vnderfland in this commandement?

C. Thogh no mencion be made in it exprefly, but of the father and mother,

E. i.

The punish ment of chil dren which disobey their paren-

Pfal.24. Pfal.88. Pfal.115. yet we must vinderstand in them all magistrates, and superiours: for so muche as there is one maner of consideration of them all.

M. what is that?

Rom, 13 29. Sonday. C.Because God hath given vnto them preeminence: for there is none autoritie of parentes, of princes, or migi-strates, or mastres, nether any other office or title of preeminence, but such as God hathe ordeined.

M. Rehearse the fixt commandement. C. Thou shalt not kil.

M. Is there nothing forbidden here but open murther;

C.Yes verely: for considering that it is God who giveth this in commandement, he doeth not onely give vs a Law to restreine our outwarde dedes, but principally to bridle the affectioons of our minde.

M. Thy meaning is then, that there is a certeine kinde of murther, lying priuely in the heart, the which is forbidden here of God.

C.It is even fo; for hatred or rancour, &

all defire to do hurt vnto our neighbour is murt her before God.

M.Is it ynough then, if we beare no hatred nor malice to wardes any man?

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C.No: for in that that God codemneth hatred, it is to be understand also, v he requireth of vs to loue all men vn- The 7. com mandomet

feignedly, procuring their welth.

M. what is the feuenth comandement? C.Thou shalt not commit adulterie.

M. what is the effect of this comman - All whore dement?

deme is ad cuised.

C. All whoredome is declared to be accurfed of God, and therefore it behoueth vs to refraine from it, except we wil prouoke his wrath against vs.

M.Is there none other thing required in this commandement?

C. we must alwayes have regarde to y The minde lawmaker, who considereth not onely maker is to the outwarde worke, but rather the '- confide. affection of the heart.

M. what is there more required?

C. Forsomuche as our bodies, and sou- 1. Cot. 1. les are the temples of the holie Spirit, 2. Cor. 6 that we kepe them in all purenes: and

E. ii.

therefore we must not onely be chaste as to sching the carnal act, but also in heart, wordes and behauiour, fo that there must be no parte in vs defiled or vnchafte

o. Son- M. Go on to the eight commandement. C. Thou halt not feale. ay.

he s. com- M. Doeth this commandement forbid onely suche robberies, as be punished by commune lawes, either doeth it reache any further?

DE cheft.

C.This commandement reacheth vnto all vnlawful and deceivable occupacions, whereby we plucke vnto vs any parte of our neighbours substace, whither it be by violencie, by fraude, or by any other meanes, that God hathe not allowed by his worde.

M. Is it ynough if a man refraine from the dede doing, either is it forbidden

also to defire any suche thing?

Dfinwarde C. We must alwayes haue a consideracion, that God was the maker of this law, who, for somuche as he is a Spirit, hathe not onely regarde to robberies that be committed in dede, but he con fidereth

fidereth aswel our secret enterprisesour deuises, and purposes, and the des sires of our mindes, to come by riche through our neighbours losse.

M.w hat behoueth it vs then to do?

C. we ar bounde to do our endeuour,

that every man may have his due and

right.

M. what is the ninth commandement?

C.Thou shalt not beare false witnes a-

gainst thy neighbour.

M.Doeth God forbid in this commandemet ope periurie before a judge one ly either are we charged to make no lie to y disprosit of our neighbours?

C.Vnder one kinde he giveth a general A general doctrine: meaning, that we may not touching fpeake any thing to the reproche of othes. our neighbour falfly, and that we may in no wife backebite him or make lies of him, whereby he might fuffeine

his good name.

M. wherefore doeth he speake expressy

losse in his goods, or be hindered in

of open periuries?

C.To the intent y we might the more

The 9. com

After customable sclan dering and lying, there solloweth shortely open periurie.

That which

done before

before God.

Be ill to be

earnestly detest this vice of bakebiting, and lying, signifying vnto vs withall, that who so ever doeth accustome him self to speake sclanderoufly of his neighbour, or to make any lye to his hinderance prively, he will not be a shamed shortly after, to forsweare him selfe openly.

M. Be sclanderous and lying worder forbidden here alone ?ether be we also restreined from all euil thinking?

C. As well the one as the other, by the reason which we have already alledged: for that that is evil in the doing before men, is as evil to be willed or thought before God.

M. Declare this in fewe wordes.

C. we are taught by this commanded ment, not to judge euil, or to speake any wordes that sound to the reproche of others, but rather to hauea good opinion of our neighbours, and to mainteine their good same, so sarre toorthe as the trueth will beare vs.

M.Let vs come now to the laste com-

day.
The ro. co-

C.Thou

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c. Thou shalt not couet thy neighbours house: nether shalt y couet thy neighbours wife, nor his ma feruant nor his maide, nor his oxe nor his asse, nether any thing that is thy neighbours.

M. Seing the whole Law is spiritual (as thou hast said) & forsomuche as euerie one of the other commandements were ordeined, as well to correct y rebellious affections of the heart, as to gouerne y outwarde doings: it appeareth y this comandement is superfluous C. In the other commandementes God wolde suppresse our wil & affections, but here in this he veterly inhibitet all euil thoughts, light mocions, sudde affections, yea, thogh we never sully purpose them, nether consent willingly to do them.

M.Saist thou then, that the least mocion or tentacion that can entre into y thoght of a faithful ma, is sinne, thogh he striue against it, and wil not by any

meanes confent vnto it?

C. It is certeine, that all euil thoughts

oT.) E. iiij.

uery euil ocion is finne. corrupt nature: whereof I conclude that the lustes which do kindle or stir re vp mans heart to do amisse, though he never consent to do the thing, be nevertheles directly against this commandement.

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M. This is then briefly thy faying, that as euil lustes, whereunto men consent and subject them selves, are reproved as sinne in the former commandementes: even so by this commandement God requireth of vs suche perfection, that there may not so muche as one evil motion once entre into our hearts, the which might provoke vsto do amisse.

C. Euen fo I meane.

M. May we not now make abrief fome of the whole Law?

comprehended in these two pointessy one is, That we loue God with all our heart, with all our soule, and with our whole minde: the other is, that we look up our neighbour as our selfe.

M. what is concluded in y loue of Godla C.To

he effect the who-Law, auh22. knowledge and take him for our fouerelne Lord, Master, Sauiour and Fathers that hereby our duetie is to loue him, to seare him, to honour him, to put our whole trust in him, and to obey him.

Mowhat doest thou meane by these To loue God wordes, with all our heart, all our sou- with all our

le, and our whole minde?

C.It is, that we love God with suche a reale and servent affection, that there may be in vs no desire, no wil, no thought, no indevour contrarie vnto his love.

M. what is the meaning of the seconde 32. Son-

point?

D.As we be naturally inclined to love our felues, and as this affection doeth passe all y rest: even so our leve to wardes our neighbours ought in suche sorte to bear e rule in our hearts, that it shulde guide vs altogether, & shulde be a line and rule, thereby to order all our thoughts and dedes.

M. And whome meanest thou, when

M

thou fayft our neighbours?

C. I do not onely fignifie our kinred, friendes and suche other as be of our familiar acquaintance: but suche also as be strangers vnto vs, & more then that, our verie enemies.

M. How ar we bounde to them?

C. There is a bonde, whereby God hathe tied all men together, which is holy and can not be broken by any mans malice.

M. Then thou wilt say, if any man hate vs, that cometh of him selfe: & yet by § very order which God him self hath appointed, he seaseth not to continue still our neighbour, and we are bounde euen so to take him.

C.So I meane.

M. Seing the Law requireth suchea persect serving of God, is not everie Christen man bounde to frame his life after the same?

che weaknes, that there is no man which fully doeth performe all that the Law requireth

Noman ca fulfill the Lewo.

M. why

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M.why?doeth God therefore require of vs fuche an exquisite perfection, as we be not able to reache vnto?

c. God requireth nothing of vs, but y which we are bounde to do. But if we give diligence to frame our lives to this rule let forth in the Law, then albeit we be farre from atteining vnto the perfection thereof, yet the Lord wil not lay to our charge our defaut.

M.Speakest thou generally of all men-

or of the faithful onely?

C. No man is able to begin to do the least point that the Law requireth, vntil he be regenerate through the Spirit of God. Moreouer, if it were possible to finde out any man, who were able to performe some parte of that: that the Law demandeth, it shuldenot be ynough to discharge him before God: for the Lord pronoun-Deut. 27. ceth, y whose ever doeth not through sale. 3. Some in the Law, is accursed.

M. Hercof we must nedes gather, that

cording as there be two fortes of me.

C. what els? for as touching them that beleve not, it ferueth to none other purpose, but to reprove them, & totake from them all maner occasion to excuse them selves before God: & this is y, which S. Paul speaketh, naming it the instrument of death and damnation. But as touching the faithful, it serveth to another yie.

M. To what?

To what whethe Law ferneth, as touching the faithful C. First, the Law maketh it knowen vato them, that they can not be instined by their workes: and so by humbling them, it doeth stirre them to search their saluacion in Christ. Secondly where as it requireth more then is possible for any man to do, it warneth them to pray vnto God, that he wold give them strength, and also doeth put them daily in remembrance of their sautes, to beate downe their pride. Thirdly, it serveth them in stead of a bridle, to holde them fast in the seare of God.

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M. Then albeit for the time of this transitorie life, we never accomplish the Law: yet it is not to be thought a vaine thing, that it requireth of vs such a perfection: for thereby it setteth vp a marke vnto vs, to the end y we enerie one, according to the grace where with God hath indued vs, might continually with so muche more feruent affection walke to wardes it, and studie dayly more & more to come vnto it.

C.So it is ment.

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M. Haue we not a perfect rule of all righteousnes set out in the Law?

deth none other thing of vs, then to to the Liston follow it: and contrarie wife, God difference alloweth and refuseth whatsoever min and the satisfactor is that taketh in hand to do besides: for obe-he require that dience is the onelie sacrifice, which of vs. I Sam 15. lerem. 17.

M. To what purpose then doeth al thosempnicions, declarations, exhortations, and commandementer serue, & the Prophetes make and the Apostles? O. They are nothing els, but exposicions of the Law, which lead vs to the obedience of the Law, rather then drawe vs from it.

M.Yet it semeth that the Law doesn not set out euerie mans particular vo-

C. where as the Law of God prescribeth y we ought to render vnto euerie man that, that is his due, we may right well gather thereof, what euerie mans duetie is in his state and calling: further (as we have already said) the residue of the Scripture maketha more particulare and plaine declaration of the same: for y selfe same things, which God hathe in fewe wordes comprehended in these tables of his cmanmandemets: other partes of the Scripture do intreat here and there more at large.

M Seing we have now spoken sufficiently of the right serving of God) is to say, of obediece to his wil) which is the second parte of the honour due vnto him, let we treat now also the thirde

34. Sonday.

The third
point rouching the
true honong of God,
is calling on
him in our thirde point.

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C. we have said here before, that the thirde maner of honour which he demandeth of vs, is to cal vpon him, and to seke for helpe at his hand in all our nedes.

M. Doest thou meane, that we must call

vpon him alone?

C.Yea: for he chalengeth this, as a peculiar honour due vnto his diuine maiestie.

M.Since it is fo, after what fort is it lawful for vs to require fuccor at mans hand?

C. There is great difference betwene those two things: for we call vpon the name of God, to protest that we loke for no helpe, but at his hand, hauing our whole affiance in him, and in none els: yet in the meane time we seke the helpe of man, so farfortheas God giueth vs leaue, and as he hathe lent them meanes to succourvs.

M. Then to demande succour of men is nothing at all contrarie to this, that

we are boude to make our prayer on ly vnto God for helpe, for so muche as we put not our trust in them, nether seke their succour, but so farre forthe, as God hathe ordeined them ministers, & besto wers of his goods to our necessitie and comfort.

C.Ye say wel: and in very dede, whatsocial benefite we receive at any
mans hand, we are bound so to take
it, as if God him selfe did deliverit
vnto vs: for the trueth is, that it is he,
who sendeth vs all those things by
their hands.

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M. Is it not then our duetie to give this kes vnto men for their benifites, seing the law of nature so teacheth?

C.Yes, and it wer for no more, but for that it hathe pleased God to cal them to suche honour, as to be the dealer, and distributers of his benefites: for God in so doing, doeth bind vs vno them, and wil that we take the same thankefully at their hands.

M. It appeareth by this, that we may not call upon Angels or Saintes de partel parted, for helpe.

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C. It is certiene : for touching Saintes departed, God hathe not appointed vnto them any suche office, as to help vs. And as concerning his Angels, al- to be called thogh he doeth vie them as ministers any helpe. to serue for our health, yet is it not his wil that we shulde call vpon them. for helpe, ether haue our refuge vnto

them in tyme of nede.

M. Then whatfocuer is not aggreable to the ordre which God hathe fet forthe vnto vs, is repugnant vnto his wil. C. I meane no lesse: for if so be we be not content with that ordre which An evident God hathe by his worde setforthe fidelitie. vnto vs, it is a moste certeine token ofinfidelitie. Moreouer, if in stead of

feaking vpon God alone for helpe in all our nedes, we shal have recourse vnto Angels, or any other creatures, putting any parte of our confidence in them, we commit therein damnable

idolatrie, by attributing vnto them that thing which ought to be peculi-

gels nor Sainctes de parted are

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arly referued vnto God.

day. Of prayer. M.Let vs come now to the right maner of prayer vnto God. Is it ynough to pray with the tongue, ether is a feruet minde, and earnest affection of the heart also required?

we must pray with an heartie attection.

Pfal.145.

C. The tongue is not alway necessaries in praying: but the vnderstanding and earnest assection are alwayes necessarily required.

M. How proue you that?

C. Forfomuche as God is a Spirit, here quireth alwayes the heart: and as at all other tymes, so specially in tymed prayer, whe we showe our selues in his presence, and entre into communication with him: and thereupon heme keth a restraint of his promise, saying that he will be at hande to heare only all them which call vpo him in trueth cotrary wise he pronounceth all the accursed, which pray hypocritically or without an earnest affection.

They are curfed of God that pray without heartie affection.

M. Then all suche prayers as be made onely with the mouth, be unprofit ble and to no vie.

C.Tho

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C. They be not onely vn profitable, but prouoke God to displeasure.

M. what maner of affection is required to make the prayer acceptable?

C. we must first of all have suche a feling of our pouertie and wretchednes, To pray for things whe that we may perceive an earnest yexawe fele not cion and grief of minde, through the the necessia tothsomnes of sinne : we must also is bothe vite tie thereof. haue a feruent desire to obteine grace profitable, and also of at Gods hand, which defire must kin-fendeth God dle our hearts, and ingender in vs a

feruent prayer.

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M. Do these things procede of our nature? ether are they given vnto vs by

the special goodnes of God?

C.God must worke herein: for we are of our felues dul, and without all lust to prayer: but the Spirit of God doeth Rom. 8. ftirre vp in our hearts fuche fighs, as no tongue is able to expresse, and indueth our mindes with fuche a zeale, & feruent affection, as God requireth in prayer.

M. Doeth this doctrine teache vs, that we ought not to dispose, and stirre vp alcorne

F. ii.

our felues to prayer?

C. Nothing leffe : but rather contrary. wife, so oft as we do feale our selue colde, and not disposed to prayer, we ought to make our supplication vnto the Lord, that it wolde please him to inflame vs with his Spirit, where by we may be framed to prayer, with fuche affection of minde as we ought to do.

Gods Spirit s our onely fcolemafter. to teache vs to pray.

> M. As touching the vse of the tongue, thou doest not count it vtterly vnpro-

fitable in making of prayers.

C. No: for the wordes, which the tongue vttereth, do many tymes helps, stirre vp and confirme the minde, so that it is not fo easely drawen from God. Moreouer forsomuche as the tongue is created of God for his glorie, aboue all other membres of the bodie: it is reason, that the tongue be employed by all meanes to that vie: finally the very feruent affection of & heart doeth many times through a vehement mocion, enforce the tongue to speake, though a man did not purpose

The tongue crueth to a good vie in the making of our pray

purpose so to do

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M. Since it is as thou failt, to what purpose is it to praye in a language that a man doeth not vnderstand?

C.It is a very mocking of God, and a

fupersticious hypocrifie.

M. when we make our prayers vnto God, do we it at all aduentures, without fure knowledge whether we shall obteine any profite or not?ether oght we to be furely perfuaded that our prayers wil be heard?

C.we must have this evermore as a sure ground in all our prayers, that they shalbe accepted of God, and that we shal obteine our request, so farforthe as it shalbe expedient and necessary for vs: whereupo fainct Paul faith, that Romic. the right inuocation and praying vnto God, procedeth of faith. For if we have not a fure trust in the mercie of God, it is vnpossible to make our prayer vnto him a right.

M. what fayest thou then of them which be in doubte, whether God will

heare them or no?

To pray in a strange la guage is a macking o God.

1.Cor.14. 36. Sonday.

Prayer muß procede of fure confi. dence in

Gods pro-

mife.

whofocuer doubteth whether God heaie h his prave ,obteineth no. thing.

Matth.12.
Mark.11.
Thre things
make vs bol
de to afk of
God.
1. His promes.
Pfal.50. 91.
105.
Ifa 30.65,
lere.29.

Toel. 2. Matth. c. C. Their prayers are vtterly voyd, feing God hath made no promise to any suche prayers: for he saieth, whatsoever we shal aske, if we beleue, he wil grant it vnto vs.

M. It remainesh to knowe, by what meanes, and in whose name we may come by this sure confidence to present our selues before God, considering that we are vile sinners, and same vnworthie so to do.

C. First of all, we have promises of God whereupon we must stay our minds, without having any regarde of our owne worthynes. Secondly (if webe the children of God) he doeth incorrage vs, & push vs forwarde with his holy Spirit, to come to him familiarly as to our Father:and that we shuld not be afraid to come before his glorious maiestie (althogh we be but as pore wormes of the earth, and most wretched finners)he hath giuen vnto vs our Lord Iefus to be our Media tor, to the intent that we by & means of his merites, having recourse vato God

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2. His Spi rit

Rom. 8.

The mediacion of Christ his own: fonne 1. Tim. 2. Heb. 4. -

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God, might have an affured trust to finde grace.

M. Doest thou meane it thus, that we may not call vpon God by prayer, vn-lesit be done in the name of our Sauiour Christ?

C.Yea: for we have an expresse com-we may not mandement so to do: and in so doing the name of we have a sure promise, that through our Sauious Christ.

his intercession all our requests shall loh.14.

1.I oh.2.
Ephes.3.

M.It is not then a foolish presumption, Heb. 4. to present our selues boldly before God, since we have Christ for our Advocate, and set him before vs, to the end that God may for his sake accept Rom. 2.

bothe vs and our prayers.

C.No verely: for we make our prayers, as it were, by his owne mouth, forfomuche as he him felf openeth the
way for vs: and maketh our prayers to
be heard: yea, and intreateth also continually for vs.

M. Let vs treat now of the substance of 37. Sonour prayers. Is it laswul for vs to pray day. for all things that we fantasie, ether

F. iiij,

is there a certeine rule to praye?

rame our prayers according to our owne fantasse, but as Gods worde teacheth vs, & his holy Spirit directeth vs. Matt &

C. If we shulde follow our owne fantasie in making our prayers, they shulde be very il framed. For we are so blide, that we are not able to judge what
is mete to be prayed for: moreouer, all
our desires are so inordinate, that it
expedient for vs to bridle them.

M. what is then to be done?

C. we must learne of God what is mete to be prayed for, seing he alone knoweth what is necessarie for vs:and that he leadeth vs, as it were, by the hand, so that we our owne selues do nothing but solowe.

M. what instruction hathe he given vs

for prayer?

C. He hath taught vs sufficiently, how, and wherefore to pray, throughout the whole Scripture, but to the intent to bring vs to one certeine and sure marke: he hathe set for the vnto vs one maner of prayer, wherein he hathe briefly comprehended all suche pointes as be mete or lawful for vs to demande.

M. Re-

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M.R ehearse that forme of prayer.

C.It is the very same that our Lord Iesus taught his disciples to praye. For
when they asked of him how they Matt.s.
shulde pray, he answered that they
shulde from the price.

shulde say on this wife.

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Our Father which aft in heauen, halowed be thy Name: Thy kingdome
come: Thy wil be done even in earth
as it is in heaven: Give vs this day
our daylie breade: And forgive vs our
"dettes, even as we forgive our detters: And lead vs not into tentacion,
but deliver vs from evil. For thyne is
the kingdome, and the power, & the

M. For the more easie vnderstanding hereof, tel me how many articles be

conteined herein.

C.Six: whereof the thre first do concer- The dwistne the glorie of God, without any on of the cosideration of our selves: the other er. thre touche vs properly, & concerne

our wealth and profit.

M. why then, ought we to defire any thing of God. that bringeth no maner

of commoditie vnto our selues?

C. This is true, that God of his infinite goodnes, doeth dispose and ordre all things in suche forte, that nothing can turne to y glorie of his Name, which is not also profitable vnto vs: so that when his Name is fanctified & honored, he maketh it redounde to our sanctification: and when his kingdome commeth, we are after a sorte partakers thereof: yet notwithstanding our duetie is at suche time as we aske these things, to have onely regarde to his honour, without any consideratio to our selues, or to our owne commoditie and profite.

M. By thy faying then, though these thre first peticions are greatly profitable to vs, yet we may not make them for any other purpose, but onely to

desire to have God honored.

C. It is even so: and likewise, albeit the thre last requestes be ordeined to pray for things expedient and necessarie for vs, yet even in the also we ought most carnestly to sekeGods honour, so that it must

it must be the cheif ende and marke whereunto all our wishings and desires be directed.

M. Let vs come now to the exposition 38. Sonof it : and before that we procede any day.
further, wherefore is God named here
our Father, rather then by some other
Name?

M. Since in tyme of prayer specially we ought to have a stedfast assurance of Inswhat sen-Gods fauour in our conscieces, it pleate we call set God Father set God to be called of vs by a name which soundeth nothing but all swettenes, bountie and mercifulnes, thereby to drive away all doubtfulnes, and seater, and to make vs conceive a bolde courage to come familiarly into his presence.

M. May we then come boldly and familiarly vnto God, euen as a childe

may vnto his father?

C. Yea, and with a great deale more afford confidence to obteine whatfoeuer we shal desire: for if we being euil, ca not chose but give vnto our chil dren breade and meate when they

afke it, how muche les can our heuenlie Father refuse to giue vs suche things as we have need of, fincehe is not onely good, but the very four

reigne goodnes it selfe.

M. May we not proue sufficiently by this that God is named our Father, the same thing which we affirmed, touching Christ, that our prayer oght to be grounded vpon fure trust in his merites and intercession?

C.Yes certeinly: for God doeth acknow ledge vs none otherwise to be his chil dren, but onely in somuche as webe the membres of his Sonne Christ.

M. wherefore doest thou not rather call God thy Father, then our Father, asit

were in commune?

him our fazher.

why we call C. Euerie faithful man may right we call God his Father particularly: but in this forme of prayer our Sauiour Christ doeth teache vs to pray in com mune, that we might remembre thereby, the duetie and charitie which we owe to our neighbours in our prayers, & to admonish vs, not to care onely for

ly for our felues.

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M what meaneth this clause, which art in heaven?

Catis as muche to fay, as to name him high mightie, and incomprehenfible.

M.To what purpose serueth that?

C. That when we call vpon him by prayer, we might learne to lift vp our mindes, and to withdrawe our imagination fro thinking any thing of him worldelie or earthlie, and that we shulde not measure him by our fleshlie iudgement, and so make him subiect to our wil or appetite, but rather that we might with all hublenes of minde honor his excellent maiestie, and also that we might have occasion to put fo muche the more our trust affuredly in him, confidering that he is Lord and Master of all.

M. Make an exposition of the first peticion.

C.The Name of God is his honour and renoume, whereby he is fanctified and tition prayfed among men: therefore we defire that his glorie may be advanced

39. Son-

In what fenfe we rifh the fet ting forthe of Gods glorie.

aboue all things and enery where M. Doest thou meane that this his glo-!

rie may ether increase or diminish?

C. No verely, in it felfe: but the meaning hereof is, that it may be knowen as it ought to be, and that all the workes which God doeth, may appeare vnto men to be glorious euen as they be in very dede, so that he might by all meanes be magnified.

M. what doest thou meane in the feconde request, by the kingdome of

God?

e petition herein the kingdome of God con ifteth.

The fecon-

C. This kingdome confilterh principally in two pointes: that is to fay: first in that he gouerneth his elect through his holie Spirit : and againe in that he destroyeth the wicked, which wil not become subjectes to his kingdome, to the end that it may euidently appeare, that there is no power able to withstand his power.

The king lome of Chrift.

M. what vnderstandest thou in praying that this kingdome may come?

C. That it wolde please God from day to day to increase the numbre of his

faith-

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faithful flocke, that he wolde contihually more & more bestowe the giftes of his holie Spirit among them, vntil the tyme come, when they shalbe fully replenished: that he wolde also cause the light of his trueth more and more to shine, and that he wolde in suche wise make his instice to be know en, that the deuil and his kingdome of darkenes may come to vtter consusso, and that all wickednes may be cleane abolished and rooted out.

M.Is not this request performed dayly?
C. It is partely fulfilled: yet we desire that it may be continually increased, and aduanced, vnto suche tyme as it shall come to ful perfectio: which this shalbe at the day of judgement, what time God alone shall be magnified, and all creatures shalbe abased & subject vnto his maiestie, and so he shall be all in all things.

M.In what sense prayest thou y Gods The thirds will may be done?

C. That all creatures may be subject to accomplish hun and obey him, in suche sorte, Gods will

The perfect ftate of Christs kingdome

day.
The thirde request sous ching the accomplisher

Your

that what soeuer is done, may be pleafant to him.

M. Doest thou meane the, that nothing may be done contrary vnto his wil?

C.Our request is not onely that he wolde bring all things to passe as he hathe appointed by his vnfearcheable counfel, but that he wolde beate downeall rebellion, so that all wils may obey his wil onely.

M. In fo doing, do we not vtterly refule

our owne wils?

C.Yes vtterly: and we pray not onely that he wolde bring to nought suche desires as be against his wil, but that he wolde also creat in vs new mindes and new hearts, that our owne wil being fet aparte, his Spirit may worke fuche a wil in vs, as may be in all pointes agreable vnto him.

M. wherefore puttell thou vnto it, in

earth, as it is in heauen?

C.Because the Angels which be his hear uenlie creatures, studie nothing, but to please him, without any motion to the contrarie, we defire that the like may

il is done heanen.

egeneratió

may be done in the earth, & that all men may be framed vnto a like willing obedience.

M. Come now to the fecond parte: what 41 Son dost thou meane by the daylie bread, day.

which thou af kelt?

C. That worde conteineth all thinges whereof we have nede in this present life, not onely as touching meat, drinke & clothes, but all maner of things that God knoweth to be expedient for vs in this worlde, whereby we may have the fruicion of his benefites in quietnes.

M. why beggest thou of God thy daylie nourishment, since he hath given a charge vnto all men to get their liuing with the labour of their hands?

C. Albeit we are commanded to labour for our living, yet all our labour, diligence & proufion, that we can make, is not able to procure vs a liung, but the onely blessing of God vpon our God mile hands & trauel, which prospereth the blesse our things we go about in his Name. Moreouer this is to be confidered, that it

The fourt petition, what is me by our day ly breade.

laboures.

Dept. 1.

is not meate or drinke that nourisheth vs, (notwithstanding we be commanded to make provision for those things) but the power of God mainteineth our lyse, and we vse them onely as instrumentes.

M. why callest thou it, our bread, since we desire that it may be given vs?

C. That commeth of the onely bountifulnes of God, whose pleasure it was to name it ours, albeit it is nothing at all due vnto vs: and againe by this worde we are put in remembrance not to desire another mans bread, but that onely which we shal come by, by honest and lawful meanes, agreable to Gods ordinance.

wherefore we call it daily bread.

M. why faist thou, this day and daylie?
C. These two wordes do teache vs to be contented, & not to wish more the is sufficient for our necessitie.

M. Seing this is a comune prayer beloging indifferently vnto all men, how is it that the riche (who have provided aboundance of goods for a long time) may make this petition for one day?

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C. All men both riche and poore must understand, that what goodes soeuer they have, they can nothing profite them, but so farre foorth as it pleaseth God to give them the vie thereof, fo that whe we have plentie, yet we have nothing, vales he of his goodnes give vs also the fruition & vse of the same. M. what is coteined in the first request? C. That it wolde please God to forgiue vs our dettes.

M. Is there any man living so juste, that sion.

nedeth not to make this request? C. No furely : for our Lord Iefus pre- ly that hath scribed this forme of prayer to his Apostles for the behofe of his whole forgivenes Church : fo then who foeur wolde ex- or dettes. empt him self from this, refuseth to be of the companie of Christs flocke: & in very dede the Scripture doth plain ly testifie, y the moste perfect ma that is, if he wolde alledge one point to iuflifie him felf thereby before God, fhu lde be foude fautie in a thousand : it is mete therefore that every man have a recourse cotinually voto Gods mercy

The J. peri-There is none fo honot nede to afte God of his finnes

M. After what forte thinkest thou that

our finnes be pardoned vs?

C. Eue as the very wordes of Christ do founde: for as muche as our sinnes be as dettes, whereby we are holden fast bounde vnder y danger of euerlasting damnacion, we make supplication vnto God, that he wolde of his mere goodnes pardone them.

M. Thou meanest then, that we obteine forgiuenes of our sinnes by free

mercie of God onelie.

C. Yea: for we can by no meanes make amendes for the lest faute that we have ue committed, if God did not vse his bountiful liberalitie towardes vs, by forgiuing them freely eueric one.

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M. what profite commeth to vs by that, that we are pardoned of our finnes?

C. By this meanes, we are as acceptable vnto God, as if we were just and innocent, and also our cosciences be surely persuaded of his Fatherly loue towardes vs, whereby we attein to euerlasting lyse and selicitie.

M. when thou makeft thy prayer, that

te our finnes are forgiuen

In what for

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dettes are

ment finnes.

The frute of remission of sinnes.

he wolde pardone vs our dettes euen as we pardone our detters, dost thou meane hereby that we deserue to haue our sinnes forgiuen in that, that we

forgiue other men their fautes?

C. No verely: for by y meanes we shulde not haue pardone of our finnes freely, nether shulde the remission of be pardoned them be sufficiently grounded vpon freely. the fatisfaction, which was made in of Christ, as it oght to be: but in that that we forget the wronges done vnto vs, we followe his example in gentlenes and mekenes. And now to declare that we are his children, he hath given vs this as a badge to be knowne by, and to certifie our felues that we are fo. On the other parte alfo he doth vs to wit, that we may loke for nothing of him, but extremitie and rigour, if we be not readie to pardone and shewe fauoure vnto them which be in faute towardes vs.

M. Thou meanest then, that God here refuse to refuseth to take them for his children, which can not forget wrongs commit-

whome god count as his

ted against them: and that they shulde not thinke them felues to be partakers

of the heavenly forgivenes.

C. Yea verely: and also to the end that all me might have knowledge, that the felfe same measure, which they meate vnto other, shal be payed vnto them againe.

43. Son-M. what is the next petition?

day. C. Lead vs not into tentacion, but deli-The 6 peti-

uer vs from euil.

M. Makest thou but one request of this? C. No : for the seconde parte doth ex-

pounde the first.

M. what is the substance of this petició! C. we desire that God do not suffer vs to fall to wickednes, nether permit vs to be ouercome of the deuil, nor to be led with the noughtie lustes of our flesh which continually warre against ws: but y he wolde give vnto vs power to withstand them, holding vs vp with his hand, and keping vs alwayes in his fauegarde, to be our prote cour and guide.

M. By what meanes is this brought to

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C. what tyme God doth guide vs by his holy Sprite, thereby causing vs to loue goodnes, and to hate euil, to feke after righteousnes, and to flee from finne: for by his holy Sprite we ouercome the deuil, sinne and the flesh.

M. Hath euerie man nede thus to be

guided?

C. Yea every man: for the deuil watcheth continually for vs, euen as a roa- 1.Pe. 5. ring lion, readie to deuoure vs: and we on the other parte be so feble and fraile, that he wolde out of hand ouercome vs, if God did not both strengthen vs, and give vs the victorie.

M. what signifieth this worde, tentatio?

C. The wille guiles and fubtil affautes of the deuil, wherewith he affaulteth vs: tation. forasmuche as we are naturally apt to to be deceiued, yea, readie to deceiue our selues : and our will is wholy bent to do euil, and no whit to do good.

M. But wherefore requireft y of God, that he do not lead vo into tétatio, fince y is an office belonging peculiarly

G. iiij.

to the deuil?

C. God of his infinite mercie doth preferue his faithful, not fuffering the deuil to lead them out of the way, nether permitting that finne have the vpper hand of them: so lykewise he doth not onely give vp, caste of, and withdrawe his grace from suche as he will punish, but also he delivereth them to the deuil, committing them vnto his tyrannie: he striketh them with blindnes, & giveth them vp into reprobate mindes, y they become vtterly sclaves vnto sinne, & subject to all tentations.

M. what meaneth the clause which solloweth. For vnto thee belogeth y king dome & the power & y glorie for ever C. It putteth vs agains in remembrance.

C.It putteth vs againe in remembrance, that our prayers be grounded vpon God, & vpon his almightie power & goodnes, and not in any thing that is in vs. since we of our selues be vnworthy once to open our mouthes to call vpon him: againe we are taught hereby to conclude all our prayers in the praising of his power and goodnes.

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M. Is it not lawfull for vs to aske any 44. Sonother petition or thing, then is here re day. "hearfed?

C. Albeit we are not forbidden to vie other wordes, & to frame them also af eter another forte, yet there ca no pray er be acceptable vnto God, vnles it bein effect & fense framed after this, which is vnto vs, as it were, a perfect rule whereby to pray as we oght to do M. It semeth now convenient tyme to come to the fourth point, touching the honour due vnto God.

C. we have faid already, y it confifteth The fourth in acknowledging with the heart, and kyode of ho in confessing with y mouth, that God God. is the autor of all goodnes, that there by we may honour him.

M. Hathe God fet foorth no rule to teache vs how we shulde do this?

C. All the examples in the Scripture, of praising & thankesgiuing, ought to be as rules vnto vs.

M. Is there nothing conteined in the Lords prayer touching this matter? C. Yes: for in that we pray that his Na-

all his workes may be sene (according as they be in dede) excellent & praise worthy: in suche sorte, that if he punish vs, we may thereby praise the varightnes of his sudgement: if he pardon our fautes, we may thereby have occasion to magnifie his mercie: whe he per formeth his promise, we may acknowledge him to be the infallible trueth: briefly we require y there be nothing at all done wherein y brightnes of his glorie be not shewed foorth vnto vs: and this is to give vnto him the laude and praise of all goodnes.

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M. What conclusion may we gather of all that we have hitherto spoken?

C. We may wel conclude of this, the faying of Christ, that this is lyfe cuerlasting, to knowe the very Isuing God and him whome he hath sent, our Saniour Christ: to knowe him, I say, to the end to rendre due honour vnto him, that thereby he may become vnto vs, not onely a Lord and Master, but also a Father and Sauiour:: where-

Joh. 17.

what everlasting life is Matt. I.

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by also we on the other parte may be his servantes, his children and a people wholy consecrated to his glorie.

45. SOR-

M. what is the meanes to come by a day.

C. He hath for the same purpose lest Everlassing lyse is officed with vs his holy worde, which is vnto and presented, as it were, an entrie into the king-ted vnto value of heaven.

M. where shall we seke for this his

C. It is conteined in the holy Scripture.

M. How moste we vie this worde, to haue this profite by it?

C. we must receive it, being persectly persuaded thereof in our conscience, as of an vindouted trueth sent downe from heaven, submitting our selves ento it with due obedience, louing it heartely with a servent & vinfained assection, having it so printed in our hearts, that we may solowe it and coforme our lives wholy vinto it.

M. Do all these things lie in our power! C.No, not one of them all:but God wor keth them in our heartes in this wife

by his holy Sprite.

M. Is it not required of our parte, y we take paine, and do our diligence both to heare and to reade this doctrine, which is fet foorth vnto vs?

we muste give diligét abour to earne gods worde. C. Yes doutles: and first it is requisite that everie man privately in his owne house give him selfe to the studie of this worde: but principally every man is bounde to haunt duely all sermons made in the Congregation of Christ, where this worde is expounded.

M. Thinkest thou then that it is not ynough that euerie man do giue diligence to reade Gods worde in his ow ne house, vnles they come also together to heare it preached openly?

C. I thinke it necessarie, if God of his goodnes do prouide suche meanes y we may heare it openly.

M. what is the reason?

C. Because our Saujour hath set and established this ordre in his Church, not to the end that two or thre onely shulde observe it but as a general ordre

Ephefe. 4.

dre for all men : and he hath likewife declared, that this is the onely way to builde his Church, & to preserve the fame : let vs therefore euerie one be content to have recourse to this rule, & not become wiser, then our Master.

M. It is then a thing necessarie to have Pastors or Pattors & ministers in the Churches? Ministers in

C. Yea very necessarie: & at their mou-the Churche thes me are boud to receive the worde of the Lord with all humble obedi Matt. 10. ence: so that who soeuer doth fet light of them, & regarde not to heare their fayinges, they contemne also Iesus Christ, and divide them selves from the fellowship of his flocke.

M. Is it sufficiet y we have bene once in ftruct by their meanes, ether els must we heare their doctrine continually?

C. It is nothing if a man beginne well, vnles he continue stil in the same : for we must kepe vs in Christs scole, and cotinue stil his scollers vuto the end: and for that cause he hath ordeined ministers in the Church to teache vs continually in his Name.

The difference berwe-

de Gods

46 Son- M. Is there none other meane besides day. his word, whereby God sheveth him felfe vnto vs?

of Serant. C. God hath ioyned the Sacraments with the preaching of his worde. ter.

M. what is a Sacrament?

C. A Sacrament is an outwarde token of Gods fauour, which by a visible signe doth represent vnto vs spiritual things to the end that Gods promifes might take the more deperoote in our heartes, and that we might fo muche the more furely give credite vnto them.

M. what? is this possible, that a visible & a material signe shulde haue suche vertue to certifie our conscience?

C. No not of it selfe, but God hath ordeined it for suche an end.

C

M

M. Since it is the proper office of Gods holy Sprite, to seale and print the promifes of God in our heartes, how canst thou attribute or give this propertie vnto the Sacraments?

C. There is a great difference between the one & the other: for Gods Sprite is he alone who in very dede is able to couche

touche and moue our hearts, to illu-sprice and minate our myndes, and to affure our his Same cosciences in suche sorte that all these mental ought to be accounted his onely workes, so that the whole praise & glorie hereof ought to be given vnto him onely : not with standing , it hath pleafed our Lord to vie his Sacraments as feconde instrumets thereof, according as it semed good vnto him, without diminishing any point of the vertue of his Sprite.

M. Thou meanest then, that the efficacie of the Sacraments doth not confift in the visible figne, but wholy in the

working of the Sprite of God.

C. I meane euen so : according as it is Gods pleasure to worke by meanes by him ordeined, without any derogation thereby to his glorious po-Ver.

M. what moved God to institute suche instruments or meanes?

C.He ordeined them to helpe and comfort our weaknes : for if we were of a helpe our spiritual nature, as the Angels are, the infirmitie

we were apt to confider both God & his manifolde graces after a spirituall maner also: but for asmuche as we are clogged with earthly bodies, it was nedeful for vs, that God did institute sensible signes, to represent vnto vs spirituall and heavenly things : for otherwise we coulde not comprehend them. Moreouer it is necessarie for vs, that all our fenses be exercised in his promises, that we might be the better Itablished in the same.

day. he Sacranecesta ic.

... Son- M. Since God hath ordeined his Sacramentes for our necessitie, it were a point of arrogancie and prefumption to thinke that they might be aswell left of, as vied.

> C. Ye say trueth : so y whosoeuer doth willingly forbeare the vie of them, esteming them as things more then nedeth, he dishonoreth Iesus Christ, he refuseth his grace, & doth quench his holy Sprite.

M. But what affurance of Gods grace be the Sacraments able to giue, feing both the godlie and wicked do re-

ceive

ceiue them?

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C. Albeit the infideles and wicked do make the grace (which is presented vnto them by the Sacraments) of none effect, yet it followeth not that their office and propertie is suche.

M. How, and when is it, that the Sacra-

ments have their effect?

C. when a man receiveth them in faith, feking onely in them, Christ and his

grace.

M. What meanest thou by faying that we may feke nothing els but Christ in them?

C. I signifie thereby, that we may not occupie our myndes in considering y outwarde signes, as though we wolde seke our saluacion in them:nether may we imagine that there is any peculiar vertue inclosed in them, but contrarywise do take the signe for an aide to leade vs streight to Christ, and to seke in him saluacion and all our selicitie.

M. If faith then be required in the ministration of them, how are they given vnto vs to strengthen vs in the faith, & when the Sacrament do take the effect.

How Chri
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foght in h
Sacramente

The Sacranents be nemes to ourish ouraith. to assure vs of Gods promises?

C. It is not ynough that faith be once begonne in vs for a time, but it must still be nourished, and mainteined, so that it may grow eaily, and be increased in vs. For the nourishment, strength & increase thereof, God hath given vs the Sacraments, the which thing Saint

Paul declareth, faying, that the vie of

them is to seale the promises of God

om. 4.

in our hearts.

M. But is not this a token of infidelitie,
when we do not beleue the promifes
of God. vnles they be confirmed vnto
vs by some visible signe, as an aide
ioyned vnto them?

C. It is a token of a weake faith, and yet the faith of all the children of God is suche, not with standing they cease not therefore to be faithful, albeit they have not as yet atteined vnto the perfection thereof. For so long as we live in this worlde, there abideth cotinually certeine renants of vnbelese in our sless: and therefore we must endeuour by all meanes continually to profit &

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ally perfect a this lyfe. increase in faith.

48. Son M. How many Sacraments be there in day. the Church of Christ?

C. There be but two which be commu- Sacramente ne vnto all men, & which Christ him felf ordeined for the faithful.

M. what be they?

C. Baptisme and the holy supper.

M. In what pointes do they agre, and wherein differ they, the one from

the other?

Of Baptif-C. Baptisme is vnto vs an entrie into the me. Church: for it witnesseth vnto vs, that where as we were before strangers

from God, he doeth now receive vs into his familie. The supper of the Lord is a testimonic vnto vs, that God will nourish and refresh vs with foode, even as a good mafter of an house Hu-

dieth to fusteine and fede suche as be

of his housholde.

M. To the end that we may vnderstand them bothe so muche the better, let vs confider them aparte one after ano-The fignifither. First what is the fignification of ention of Baptifme. Baptisme?

H ij.

Rom 6. Ephel. 5. C. It standeth in two pointes : first, our Lord representeth vnto vs herein, the remission of our finnes: fecondly, our regeneration.

49.Sonday.

M, what similitude hath water & those things, that it may represent them?

The myste. rie of the water in bap ti Cne.

C. First the remission of sinnes is a maner of washing, whereby our soules are clenfed from their filthynes, euen as the filth of our bodie is washed away with water.

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M. what failt thou of regeneration?

herefore he water is powred vpo he head.

C. Because the beginning of our regencration standeth in the mortification of our nature, and the end that we become new creatures through the Spirite of God, therefore y water is powred vpon the head, to fignific that we are dead or buryed and that in suche forte, that our ryfing againe into a new lyfe is there withall figured, in y, that the powring of the water is but a thig of a very shorte continuance, and not ordeined that we shulde be drowned thereby.

M. Thou meanest not that the water is the

the washing of our soules. C. No : for that belongeth to the blood doth not of our Sauiour Christ alone, which but the was shed that all our filth might he blood of wiped away, and that we might be 1. Joh. 1. counted pure and without spotte, euen before God: the which thing then takoth effect in vs, what tyme our confeiences be sprinkled there with by Gods

M. Meanest thou then that the water standeth in none other stead vnto vs figne.

holy Sprite, but the Sacrament doth

testific and declare it vnto vs.

but as a figure?

C. It is suche a figure as hath the veritie The promiioyned vnto it: for God kepeth his fe is joyned promise and deceiueth no man: wherefore it is certeine, that remission of finnes, and newnes of lyfe is offred vnto vs in Baptisme, & that we receive the fame there.

M. Is this grace received indifferently. of all men?

C. No: for divers through their wickednes, cause it to stand them in no fead: neuertheles the Sacrament lofeth

Christ onel 2. Pett . 1.

H. iij.

not his propertie, albeit that none fele the comfort thereof, but onely the faithful.

M. what thing is that, whereby our re-

generacion is wroght in vs?

Saulour Christ: for his death standerh in this stead vnto vs, y by it our olde Adam is crucified and our sinful nature is as it were, buryed, so that it beareth no more rule in vs. As touching the newnes of life, which is to be obedient to Gods wil, that we obteine by his resurrection.

M. How do we obtoine this grace in

Baptisme?

C. Because we are there clothed with Christ and indued with his holy Spirit, if so be that we make not our selnes vnworthie of his promises, which be there given vnto vs.

M. As touching our parte, what is the

right vse of Baptisme?

C. The right vie thereof stadeth in faith and repentance: that is, in that we be fure that we have our cosciences clen

therein the ight ving

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fed in the bloode of Christ: and in that we bothe fele in our selues, and make it knowen to others by our workes, that his Spirit abideth in vs, to mortishe our affections, and so to make vs readie to do the wil of God.

M. Seing all this is required in the right 50. Sonvling of Baptiline, how is it that little day.

children be baptized?

C. I did not meane that faith & repentance ought alwayes to go before the us.
ministracion of this Sacrament: for
that is onely requisite in them that be
of age, and discretion, so that it is sufficient, if the little children shew forthe
the frutes of Baptisme, when they are
come to sufficient age to know it.

M. How wilt thou proue, that there is no inconvenience in this doing?

Deut. 10.

C. For in like maner circumcision was a Sacrament of repentance, as Moses and the Prophetes do witnesse, and also a Sacrament of faith, as saince Paul Roment teacheth, and yet God dit not debarre litle children from the receiving of the same.

H. iiij.

M. No, but art thou able to proue sufficiently, y there is as good reasone that they shulde be received to Baptisme, as y the other shulde be circumcifed?

C. Yea: for y same promises which God did make in tyme past to his people of Ifrael, are now extended vnto all coa-

ftes of the worlde.

M. And followeth it therefore, that we

must vse also the signe?

C. Yea, if we wil confider the thing effectually: for Christ hath not made vs partakers of that grace, which belonged in tyme past to the children of Ifrael, to the intent he wolde in vs diminish or obscure it, but rather to shewe forthe his goodnes more cuidently and in greater aboundance.

M, Dost thou count then, that if we did denie Baptisme to lytle children, the grace of God shulde be diminished by

the comming of Christ?

C. Yea furely: for we shulde be by that meanes destitute of the expresse figne of Gods bountifull mercie towardes our childre, the which thing they that

were

he promiere made the lewes nely , are ow offred all menwere vnder the Lawe had: & in verie dede this thing ferueth highly to our comforte, and to the stablishing of the promise, which hath bene made vnto

vs from the beginning.

M. Thy mynde is then, that forasmuche as it pleased God in olde tyme to declare him selfe to be the Sauiour, yea, of lytle children, and that he thought it also good to seale his fauorable promise in their bodies by an outwarde Sacrament, y therefore it is very good reason, that there be no lesse tokens of assurance after Christs comming, since the selfe same promise continueth stil, and is more openly vttered, as wel by worde as dede.

C. Yea: and moreover it semeth a thing worthy of notable reprehension, if me wolde do so muche wrong vnto children, as to denie them the signe, which is a thing of lesse price, since the vertue and substance of Baptisme belong eth vnto them, which is of muche higher estimacion.

M. For what confideration ought we to

baptize litle children? purpole chil dien are

C. In token that they are inheriters of the blessig of God, which is promised to the fede of the faithful, that when they come to age, they shuld be instructed what the meaning of Baptifme is, to profite them felues thereby.

Son-M. Let vs now speake of the supper: and first what is the fignification thereof? day.

Of the Lor. de Supper.

Bapuled.

C. Our Lord did ordeine it to put vs in affurance, that by the distribucion of his bodie and blood, our foules are nourished in the hope of life euerlafling.

M. why is it that our Lord representeth vnto vs his bodie by the bread,&

his blood by the wine?

reth to vs his bodie by the bread, & his blood by the wine

Christ offe- C. To fignific vnto vs, that what propertie the bread hathe towardes our bodies, that is, to feed & fusteine them in this transitorie life, the self same pro pertie also his bodie hathe toucking our foules, that is, to nourish them spiritually. And in like maner as the wine doeth strengthen, comfort and reioyce man, euen so his blood is

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our ful ioye, our comfort and spiritual strength.

M. Doet thou meane, that we must be in dede partakers of the bodie and blood of the Lord?

C. I meane so: for since the whole trust The onely and assurance of our saluacion doeth staye of our consist in the obediece, which he hath performed vnto God his Father (in that that God doeth accept & take it as is it were ours) we must first possesse him, seing that his benefites do not belog vnto vs, vntil he haue first giuen

M. why?did not Christ giue him self vnto vs what time he gaue him self to be crucified, that thereby we might be broght into the fauour of God his Father, and be deliuered from damnacion?

himself vnto vs.

C. Yes: but that doeth not suffice vales we do receive him w all, in suche sorte as we may fele in our consciences the frute & efficacie of his death & passio.

M. Is not faith the readie meanes to receiue Christ by? fer what me we re ins Christ.

C. No doubte:and not onely in that we beleue that he dyed and rose againe to deliuer vs from euerlasting death, and to procure vs also euerlasting life, but also by that he dwelleth in vs, & is ioyned with vs as the head with his members, to the end to make vs partakers of all his graces by the force of this ioyning together.

A. Son- M. Haue we Christ ioynce vnto vs by none other meanes then by his Sup-

per?

cor. r. C. Yes: for we receive Christ with the fruicion of his benefites, by the preaching of the Gospel, as S. Paul witnesses.

nesset, in that y our Lord Iesus doth promise vs therein, that we are bone of his bones, & sless of his sless; and againe, that he is y bread of life, which

eame downe from heauen to nourishe our soules: and in an other place, that we are one w him, euen as he him selfe is one with his Father, and suche like.

M. what is there more to be had in the Sacrament? or to what vie doth it ferue vs besides?

C. This

vo by the

C. This is the difference, that this our ioyning together is more euidently, and plenteously set foorth vnto vs: for albeit our Saujour Christ be in verie dede exhibited vnto vs, both by Baptisme, and by the preaching of his worde, yet that is but in a parte, as it were, and not fully.

M. what is it then briefly, that we have

by this figne of bread?

C. That the bodie of our Lord Iefus for what doth fo muche as it was once offred up for breed contract vs in facrifice, to bring vs into Gods vi fauour, is now given vnto vs, to affure vs that we are partakers of bis reconciliation.

M. And what have we by the figne of

wyne.

C. It affureth vs that as our Lord Tefus did thed his bload once on the crosse for a full price and fatisfaction of all aided vate our finnes, euen fo he now giueth it wyaz. vnto our foule to drinke, whereby we shulde not doubte to receive the frute and benefite thereof.

M. By thefe thyne answers I gather that

the Lords Supper doeth direct vs to the death and passion of our Saujour Christ, to the intent we may be partakers of the vertue thereof.

The Lords (Supper is not a facrifice propici-atorie. Christalone is the ever-

C.It doeth fo: for even then the onelie and everlasting facrifice was offered vp for our redempcion. wherefore there remaineth now nothing els, but that we shulde hauethe frutes thereof.

lafting bifhop. Heb. 5.

M. The Supper then, was it not ordeined to offer vp the bodie and blood of our Saujour to God his Father?

C. No: for there is none, but he alone, vnto whome that ofice belongeth, for fo muche as he is the everlasting Sacrificer: but the charge that he hath given vnto vs is that we do receive his bodie, and not offre it.

3. Son-M. wherefore be there two fignes in-

C. Our Lord did that to help our infirmitie, fignifying that he is as wel the drink as the meat of our soule, to the end we might be content to seke our nourishment fully and wholly in him, and no where els.

The nreetsing of two https: was for our wertuck

M. Doeth

M

M. Doeth the seconde signe which is the cup, belong indifferently vnto all men?

C.Yea, and that by the commandement of our Sauiour Christ, contrary when

reunto we may in no wife do.

M.R eceiue we in the Supper, onely the tokens of the things afore rehearfed? ether are they effectually indede the-

regiuen vnto vs?

c. For so muche as our Saujour Christ is the trueth it self, it is most certaine, that the promises which he made at his Supper, be there in dede accomplished, and that which is sigured by the signes, is truely performed: so then according as he there made promise, and as the signes do represent, there is no doute, but he maketh vs partakers of his verie substance, to make vs also to growe into one life with him.

M. How may this be done, seing the bodie of our Sauiour Christ is in heauen, and we are here as pilgrimes on Ho

the earth?

6. Verely it commeth to passe by the Supper.

How we receive Christ ithe

wonderous & vnfearchable working of his Sprite, who ioyneth eafely together thinges being farre a fundre in place.

M. Then his bodie is not presently included in the bread, nether his blood

conteined within the cup.

what is to be done if we wil receive the fubflance of the Saen, mentes. C. No, but cleane contrarywise: if we wil haue the substance of the Sacrament, we must lyst up our hearts into heaven, where our Sauiour Christis in the glorie of his father, from whence we have sure hope, y he wil come for our redemption: and therefore we may not search him in these corruptible elementes.

M. So then thy Iudgement is, that there be two things in this Sacrament: the fubstance of bread and wyne, which we see with the eye, touche with our hand, and taste with our mouth: and also Christ, by whome our soules are inwardely nourished.

C. You say trueth: and in suche forte that we have therewith also a sure toke, & as it were a pledge of the rysing

againe'

Pledges of our refurreagaine of our bodies, in fo muche as they are already made partakers of the signe of life.

M. How ought this Sacrament to be 54. Son

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C. S. Paul teacheth the right maner of 1.Con. 11. the ving thereof: which is, that euerie man examine him felfe before that he

come vnto it.

M. wherein ought a man to examine him felf?

C. He muste consider whether he be a true membre of Christ.

M. whereby may a man haue fure The fure to-

knowledge thereof? C. If he have true faith and repentance, and do loue his neighbour with an vnfained loue, not kepig in his heart anie rancour, batred or debate.

M. But is it requisite to have a perfect

faith and perfect lone?

C. we must nedes have bothe found. right and not counterfaited: but to speak of suche a perfection, as vnto which nothing can be added, it can not be found in man: also this Supper had

day.

ttue Christi-

bene a thing ordeined in vaine, if none were mete to come to it, vnles he were throughly perfect.

M. By this faying our imperfection doeth no whit hinder vs from comming

thereunto?

C. Rather contrariwise, it shuld stand vs in no flead, if we were not vnperfect: for it is as an helpe and fuccouragainst our infirmitie.

M. Do these two Sacramentes serue to none other end, but to supporte and

beare vp our imperfection?

C. Yes, they are also fignes and badges of our professo, that is to fay, by them we protest opely that we are the people of God, and make open profession of our Christen religion.

M. What shal we then judge of him that !!

refuseth to vse them?

C. we ought not to count him a Chriften manifor in fo doing he refuseth to confesse him selfe to be a Christian, and what is that els, but as it were couertly to refuse Christ?

M. Is it youngh to receive them bothe

once

141 How it is that we re-Supper ofe we may be but once

once onely in our life time? C. Baptisine was ordeined to be received cieue the but once: wherefore it is not lawful to mes, thogh be baptized againe: but it is otherwife to be thought of the Supper. baptized.

M. what is the reason thereof?

C. By Baptisine God doeth bring and receive vs into his Church : and when he hath once received vs, he declareth alfo to vs by the Supper, that he wil feed vs continually.

M. To whome belongeth the mini- 55. Sonfration of Baptisme, and of the Lords day.

Supper?

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he ace C. Vnto them, who have the charge to preache openly in the Church, for the preaching of Gods worde, & the minifratio of & Sacramentes be thigs iointly belonging to one kinde of office.

I.Is there not a profe to be brought for

this out of the Scripture?

Our Lord giueth special charge to his Apostles, aswel to baptize as to preache: and as touching the Supper, he giuith them iniunction to folowe his example: now he did the parte of a

To whome the ministra tion of the Sacraments do belong.

Matt.28.

Minister, in that he gaue it to others.

M. The Pastors, who be the Ministers of the Sacramentes, ought they to receiue indifferretly euerie persone that commeth?

who ought to be fhut out from the Supper.

C. As touching Baptisme, forasmuche as there be none in our time baptized but litle children, there oght to be no choise vsed:but as cocerning the Supper, the Minister must refuse to giueit to them that be vtterly vnworthie.

M. wherefore?

- C. Because that otherwise the Supper of the Lord shuld be defiled & dishonored.
- M. But yet our Lord admitted Iudas to the holie Supper, not with standing his wickednes.
- C. Yea: for his wickednes was hitherto hid: & albeit our Lord knewe it right wel, yet was it not notorious & knowen vnfo men.

wherefore Indas was admitted.

M. what way is to be vsed then towardes the hypocrites?

C. The Minister ought not to exclude & shut them out as vn worthie, but he

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de he must tary vntil it shal please God to make their close wickednes knowen.

M. what if he him felf knowe, or if he be privelie advertised of any suche?

C. That is not a sufficient cause for him to denie them the Supper, vales he haue the thing tried by sufficient prose, and there with the judgement of the Church.

M. It is then mete to have a politicke ordre touching this matter.

what els? If the Congregation be wel ordered, there must be certeine appointed to watche, & take diligent hede for suche open crimes as may be committed: and they having autoritie, ought in y name of the whole Church to inhibite suche as be by no meanes mete, nether can be partakers thereof without the dishonor of God, and the offense of the faithful.

The end of the instruction of children in the faith.

mine children before they be admitted to the Supper of the Lord.

The Minister.

IN whome doest thou beleue?
The Childe.

I beleue in God the Father, and in lesus Christ his Sonne, and in the holie Ghost, & loke to be saued by none other meanes.

M. The Father, the Sonne, & the holie Ghost, be they any more then one God?

C. No, although they be distinct in per-

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M. what is the effect of thy faith?

C. That God the Father of our Lord Iefus Christ, (and so by him of vs all) is the beginning and principal cause of all things, the which he gouerneth in suche sorte, that nothing can be done without his ordinance, and prouidence. Next, y Iesus Christ his Sonne came downe into this worlde, and accomplished all things, which were necessarie. ceffarie for our faluation; and ascended into heaven, where he sitteth at the right hand of the Father, that is, that he hath all power in heave & in earth, and shal come againe from thence to iudge the whole worlde. Furthermore that the holy Ghost is very God, because he is the vertue and power of God, & printeth in our hearts & promises made vnto vs i Iesus Christ And finally that the Church is sanctified & delivered from their sinnes through & mercies of God, and shal after this life rise againe to life everlasting.

M. Must we serve God according as he hath commanded for els as mens tradi-

tions teache vs?

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C.we must serue him as he hath taught vs by his worde and commandements, and not according to the commandements of men.

M. Canst thou kepe Gods commandements of thy seif?

C. No verely.

M. who then doeth kepe and fulfil them in thee?

C. The holie Goft.

M. when God then giueth thee his holie Ghost, canst thou perfectly observe them?

C. No, not fo.

M. why? God doeth curse and reject all suche as do not in euerie point sulfill his commandements.

C, It is true.

M. By what meanes then shalt thou be faued, and deliuered from the curse of God?

C. By the death and passion of our Lord Iesus Christ.

M. How fo?

C. For because that by his death he hath restored vs to life, and reconciled vs to God his Father.

M. To whome doest thou make thy

prayers?

C. I pray to God in the name of our Lord Iesus Christ our Aduocate and Mediator, referring all my prayers to that scope, which Christ our Sauiour hath left vs as a moste sufficient & absolute rule.

M. How many Sacramentes are there in Christs Church?

C. Two: Baptisme, and the Lords
Supper.

M. what is ment by Baptisme?

C.First it signifieth that we have forgiuenes of our sinnes by the blood of Christ. Secondly it setteth before our eyes our regeneration or new spiriritual birth.

M. what fignifieth the Supper of the Lord?

C. That by the spiritual eating & drinking of the bodie and blood of our Lord Iesus Christ, our soules are nourished vnto life euerlasting.

M. what do the bread and wine repre-

fent in the Lords Supper?

C. That as our bodies are nourished therewith, so our soules are susteined, and nourished with the vertue of Christes bodie and blood: not that they are inclosed in the bread and wine, but we must seke Christ in heaven in the glorie of God his Father.

## 148 THE EXAMINATION.

M. By what meanes may we atteine vnto him there?

C. By faith, which Gods Spirit worketh in our hearts, assuring vs of Gods promises made to vs in his holie Gospel.

The end.



## FORME OF PRAYERS to be vsed in private houses eue-

rie morning, and euening.

Morning prayer.

A Lmightie God, and most merci-Aful Father, we do not i present our felues here before thy Maiestie, trusting Dan. 9.2. in our owne merites or worthines, but in thy manifolde mercies, which hast promised to heare our prayers & 2 graut toh. 16.6. our requestes, which we shal make to thee in the Name of thy beloued Sonne Iesus Christ our Lord, who hath also comanded vs to assemble our selves together in his 3 Name, with ful affurace y Mat.18.e. he wil not onely be amog vs, but also be our 4 Mediator, and Aduocate towar- 1. Tim. 2 be des thy Maiestie, that we may 5 obteine all things which shal seme expedient to 1. Ioh. 3.d. thy bleffed wil, for our necessities. Therefore we befeche thee, most merciful Father, to turne thy loving countenace towardes vs, and 6 impute not vnto vs Pfal. 32,3. our manifolde finnes, and offenses, whereby we infly deserve thy wrath and

Teb. 2.2.

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sharpe punishment: but rather receive vs to thy mercle for lefus Christ fake, ac cepting his death & passio as a inste 1 recompense for all our offenses, in whome onely y art pleased, & through whome thou canst not be offended with vs. And feing that of thy great mercies we have quietlie passed this night, graunt, ô heauenlie Father, that we may bestowo this day wholly in thy feruice, fo that all our 2 thoughts, wordes and dedes may redounde to the glorie of thy Name, & good enfample to all men : who feing our good workes, may glorifie thee our heavenly Father. And forafmuche as of thy mere fauour and loue thou halt not onely created vs to thine owne 3 similitude, and likenes, but also hast chosen vs to be heires with thy deare Sonne Iefus Christ, of that immortal kingdome which y preparedft for vs before the beginnig of y worlde, we beseche thee to 4 increase our faith and knowledge, and to lighten our hearts with thine holie Spirit, that we may in the meane time live in godlie conversation & inte-

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gritie of life, knowing that I idolaters, adulterers, couetous me, cotentious per- Gal.s.& fones, drunkardes, gluttons & suche like that not inherit the kingdome of God.

(.) And because thou hast commanded vs to pray one for another, we do not onely make request, ô Lord, for ou! felues and them that thou hast already called to the true vnderstanding of this ne heauenlie wil, but for all people and 2 natios of the worlde, who as they kno. Ades 10. we by thy wonderful workes, that thou ". Fist. 2.8 art God ouer all, so they may be inftrusted by thine holie Spirit, to beleue in thee their onelie Saujour & Redemer. But forasmuche as they can not 3 beleue 3. Kom. 19. except they heare, nor ca not heare, but by preaching, & none can preache except they be fent, therefore, ô Lord, raise vp faithful distributers of thy mystories, who fetting aparte all worldlie respectes, may bothe in their life and doctrine onely seke thy glorie. Contrarily confounde 4 Satan, Antichrist with all hirelings and papistes, whome thou haft already cast of into a reprobate sen-

fe, that they may not by fectes, fchifmes, herefies and errors disquiet thy litle ·flocke. And because, o Lord, we be falle Tim.,... into the latter dayes, and I dangerous times wherein ignorance hath gotten the vpper hand, and Satan with his ministers seke by all meanes to quenche y light of thy Gospel, we beseche thee to maiteine thy cause against those 2 rauening wolues, and strengthen all thy feruants whome they kepe in prison & bondage. Let not thy long suffering be an occasion ether to increase their ty-

rannie, or to discourage thy children, nether yet let our finnes and wickednes be an hinderance to thy mercies, but with spede, ô Lord, consider the great miseries, and afflictions of thy poore Church which in fundrie places by the rage of enemies is grieuously tormented: & this we confesse, & Lord, to come moste instely for our sinnes, which (not withstanding thy manifolde benefites, whereby thou doest daily allure vs to loue thee, and thy sharpe threatnings,

whereby we have occasió to feare thee, and

and spedely to repent) yet continue in our owne wickednes & fele not our hearts fo touched with the displeasure of our finnes as we ought to do. Therefore ô Lord, creat in vs new hearts, that with feruent mindes we may bewaile our manifolde finnes, and earnestly repent vs for our former wickednes and vngodlie behauiour towardes thee : and where as we can not of our i felues pur- Rom-7.4 chase thy pardon, yet we humbly bese-1. Cor. 3. che thee for Iesus Christs sake, to shewe Lukir.e thy mercies vpon vs, & receive vs againe to thy fauour. Grant vs, deare Father, these our requestes, and all other things necessarie for vs and thy whole Church, according to thy promise in Iefus Chrift our Lord : In whose Name we befeche thee, as he hath taught vs, faying, Our Father, &c.

A prayer to be faid before meales.

All things depend voon thy prouidence, ô Lord, to receive at thine hands due sustenance in time convenient. Thou givest to them, & they gather it: thou openest thine hand, and they are

fatisfied with all good things.

O heauenlie Father, which art the fountaine & full treasure of all goodnes, we beseche thee to shewe thy mercies vpon vs thy children, & I fanctifie these giftes which we receive of thy merciful liberalitie, grating vs grace to vse the 2 foberly and purely according to thy bleffed wil: fo that hereby we may acknowledge thee to be the autor & giuer of all good things, and aboue all, that we may remembre continually to feeke the 3 spiritual foode of thy worde, wherewith our foules may be nourished euerlastigly, through our Sauiour Christ who is the true 4 bread of life, which came downe from heauen, of whome whofoeuer eateth, shal live for euer, and reigne with him in glorie, worlde without end, So be it,

A Thankes

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A thankes giving after meales.

T Et all nations magnifie the Lord: let Pfal.117. Lall people reioyce, in prayling and extolling his great mercies. For his Fatherlie kindenes is plentifully shewed foorth vpon vs, & the trueth of his promise indureth for euer.

we render I thankes vnto thee, & Lord God, for y manifolde benefites, Col.; .. which we continually receive at thy bountiful hande, not onely for that it hath pleased thee to feed vs in this prefent life, giving vnto vs all things neceffarie for the same, but especially becaufey hast of thy free mercies 2 facioned vsa new, into an affured hope of a farre Rom. 8.c. better life, the which thou hast 3 declared vnto vs by thine holie Gospel. The- 2.Tim.I.b. refore we humbly beseche thee,ô heavenlie Father, that thou wilt not suffer our affections to be fo4 intagled or rooted in these earthlie and corruptible things, but y we may alwayes haue our mindes directed to thee on 5 high, con- 1. Tim. 2.b tinually watching for the 6 comming of LCor. 1.b our Lord & Saujour Christ 7 what time Rom. 8. d.

he shal appeare for our ful redemption. To whome with thee and the holie Ghost, be all honour & glorie, for ever and ever, So be it.

A nother thankes giving before meate.

Ternal and everlasting God, Father Lofour Lord lefus Chrift, who of thy moste singular loue, which y bearest to mankinde, half appointed to his fustenace, not onely & frutes of the earth, but also the foules of the ayre & beaftes of the earth, & fishes of the fea, & hast com manded thy benefites to be received, as from thine handes with thankelgiuing, affuring thy children by the mouth of thine Apostle, y to the cleane all things are cleane, as the creatures, which be functified by the worde, and by prayers graunt vare vs fo mo leratly to vie thefe the giftes prefert, dut the bodies being refreshed, the soules miy be more able to procede in all good workes to thee praife of chine holi Name, through Iefus Chriff our Lord, Sobeit. Our Father, which art &c.

Titat.

Ad. 10.

## Another.

The eyes of all things do loke vp & Pfal.104
trust in thee, & Lord: thou giuest the meat in due season: thou openest thine hand and fillest with thy blessings euerie liuing creature: good Lord, blesse vs and the gistes which we receive of thy large liberalitie through Iesus Christ our Lord, So be it. Our Father, &c.

Another thankefgiving after.

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GLorie, praise & honor be vnto thee, Gmoste merciful & omnipotent Father, who of thine infinite goodnes hast created man to thine owne image and similitude, who also hast fed, and daily scedest of thy moste bountiful hand all living creatures, graunt vnto vs, that as thou hast nourished these our mortal bodies with corporal foode, so thou woldest replenish our soules with y perfect knowledge of the livelie word of thy beloved Sone Iesus, to whome be praise glorie and honour for ever, So be it.

God saue the Church vniuersal: God comfort them, that be comfortles: Lord, increase our faith: ô Lord, for Christ thy Sonnes sake, be merciful to the comune wealths: where thy Gospel is truely preached, and harbour graunted to ŷ aslicted membres of Christs bodie: & illuminate, according to thy good pleasure, all nations with the brightnes of thy worde, So be it.

Another.

The God of glorie and peace, who hath created, redemed & presently fedde vs be blessed for euer, So be it.

The God of all power, who hath called from death that great Pastor of the shepe, our Lord Iesus, cofort & defende the slocke which he hath redemed by y blood of the eternal Testamét: increase y nobre of true Preachers: represse y rage of obstinate tyrats: mitigate & lighte y hearts of y ignorant: releue y paines of such as be assisted, but especially of those y suffer for the testimonie of his trueth: & sinally cosounde Satan by the power of our Lord Iesus Christ, So b eit.

Euening

Euening prayers.

Oful of pitie, we acknowledge and confesse, that we be not I worthie to lift. vp our eyes to heaven, much lesse to present our selues before thy Maiestie with condence that thou wilt heare our prayers and graunt our requestes, if we confider our owne deseruings. For our consciences do accuse vs, and our sinnes witnesse against vs, and we knowe thou art an vpright judge, which doest not iustifie the sinners and wicked me, but 2 punishest the fautes of all suche Exed 2.2 as transgresse thy commandements. Yet most merciful Father, fince it hath pleafed thee to 3 comande vs to call on thee in all our troubles and aduerfities, promising even then to help vs, when we Pfal.50. c feele our selues, as it were, swalowed vp of death & 4 desperation, we vtterly renounce all worldlie confidence, and flee Pfal. 18.2 to thy souereigne bountie, as our onelie flay and refuge, befeching thee not to call to 5 remembrance our manifolde finnes, and wickednes, whereby we con-

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Luk.15.d.18

whereby we continually prouoke thy wrath & indignation against vs : nether our negligece & vnkidenes, which have nether worthely estemed, nor in our lives sufficietly expressed y swete cofort of thy Gospel reweiled vnto vs: but rather to accept y obedience and death of thy Sonne Iesus Christ, who by offerrig vp his bodie in I facrifice once for all, hath made a sufficiet recompense for all our finnes. Have mercy therefore vpon vs. ô Lord, & forgiue vs our 2 offences. Teache vs by thine holie Spirit, that we may rightly weigh the, & earnestly repet for the same : and so muche the rather, ô Lord, because that the ; reprobate, & fuche as thou hast forsaken, ca not praife thee, nor call vpon thy Name, but the 4 repeting heart y fe rowful minde, the conscience oppressed. 5 hungring and thriflig for thy grace. Ital ever fet foorth thy praise and glorie. And Albeit we be but 6 wormes and dust, yet thou art our Creator, & we be the worke of thine handes: yea, thou art our 7 Father and we thy children: thou art our shepherd and

b. 9.10.

1.19.4

al.58.2

fal. 5.c

5 fal.107.a

fal. 22-2

Cor. 6.b

and we thy flocke: thou art our redemer, and we thy people whome thou hast bought: ÿ art our God; & wething levelto be inheritace. To Correct vs not therefore raile a in thine angre, ô Lord, nether according to our desertes punish vs, but mercifully chastise vs with a fatherlie affection: that all the worlde may knowe, that at what a time so euer a sinner doeth repent him of his sinne fro the bottom of his hearr, Ezekus. A thou wilt put away his wickednes out of thy remembrance, as thou hast promised by thine holie Prophet.

(.) Finally, forasmuche as it hath This marke directeth ve pleased thee to make the night for man to that tare to rest in, as thou hast ordeined him the of demorning prayer day to travel: graut, ô deare Father, that dati for we may fo take our bodelie rest, that our increase of the Gof, el foules may continually 3 a atche for the which alfo time that our Lord Iches Christ thal ap- may be fin peare for dur deliverance out of this fe uetle mortal life & in the meane feafon that we, not ouerceme by any 4 fantalies, Luk.12.e dreames, or other tentations, may fully Mai.c.h fet our mindes ypon thee, love thee, feare thee, and reft in thee : furthermore

K nij.

that our slepe be not i excessive or ouermuche after the infaciable defires of our flesh:but onely sufficient to content our weake nature, that we may be better disposed to live in all godlie conversation to the glorie of thine holie Name, & profit of our brethren, So be it.

A PRAYER MADEAT the first assemblie of § English Church at Geneua, when the cofession of faith, and whole orders were there red & approued.

Kin. 8. c

Lord God almightie, and Father moste merciful, there is a none like thee in heaven nor in earth, & workest all things for the glorie of thy Name, & the comfort of thine elect : thou dideft once make man ruler ouer all thy creaen. 1.d.2.b tures, and 3 placed him in the garden of all pleasures, but how sone, alas did he in his felicitie 4 forget thy goodnes? Thy people Ifrael alfo in their welth did euermore runne 5 aftray, abufing thy manifolde mercies, like as all flesh continually rageth, when it hath gotten libertie,

and

and external prosperitie. But such is thy vifdome adioyned to thy mercies, deare Father, that thou I fekelt all meanes Ezek.is.g possible, to brig thy children to the furefense, & liuelie feling of thy Fatherlie fauour. And therefore when prosperitie wil not serue, then sendelt thou aduersitie, graciouslie 2 correcting all thy children, whome thou receivest into thine Prouges housholde. wherefore we wretched & miserable sinners render vnto thee moste humble and heartie thankes, that it bath pleased thee to cal vs home to thy folde by thy Fatherlie correction at this present, where as in our prosperitie and libertie we did neglect thy graces offred vnto vs . For the which negligence and manie other greuous finnes, whereof we now accuse our selves before thee, thou mightest most instely have given vs vp to 3 reprobate mindes, and induration of Rom. 1.d our hearts, as thou hast done other. But fuche is thy goodnes, ô Lord, that thou femelt 4 to forget all our offences, and Ifai-4.4 haft called vs of thy good pleafure from all idolatries into this Citic moste christianly

Mart. 5.0

Luk.24. 8

Pfalga

Gal. 4.a

stianly reformed, to prefesse thy Name. & to fuffer seme i croffe an eg thy people for thy trueth & Gospels fake: & fo to be thy 2 witnesses with thy Prophetes and Apostles, yea, with thy dearly beloued Sonne Iefus Christ our head, to whome theu deeft begin here to facion vs like, that in his 3 glorie we may also be like him when he shal appeare. O LordGod, what 4 are we, vpon whome thou shuldest shewe this great mercie? O moste louing Lord, forgiue vs our vnthankfulnes, and all our finnes, for Iefus Christs fake. O heauenlie Father, increase thine helie Spirit in vs , to teache our hearts to crie 5 Abba, deare Father, to assure vs of our eternal election in Christ, to reueile thy wil more and more towardes vs, to cof rme vs fo in thy trueth that we may live and dye therein: & that by the power of the same Spirit we may boldly give accountes of our faith to all men with humblenes and meakenes, that 6 where as they backebite and sclander vs as cuil doers, they may be ashamed & once sloppe their mouthes, feing

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2.Pet.3. e

king our good conversation in Christ Lord God, to guide. gouerne and probrethren to praise thine holie Name : & not onely to be here present with vs thy children a according to thy promife, Mart. 18.4 but also mercifully to assist thy like perfecuted people our brethren gathered in all other places, that they & we, confenting together in one 2 Spirit and trueth, may (all worldlie respectes set a parte) feke thy onelie honour, and glorie in all our, and their affemblies.

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A COMPLAINT OF THE tyrannie vsed against the Sainctes of God, conteyning a confession of our finnes, and a prayer for the deliuerance & preservacion of the Church, and confusion of the enemies.

Ternal & everlasting God, Father C of our Lord Iefus Christ, who hast commanded vs to pray, and promifed to heare vs, eucn when we do call from the

pit of desperation, the miseries of these our most wicked dayes compel vs to powre foorthe before thee the coplaintes of our wretched hearts oppressed with forowe. Our eyes do beholde, and our eares do heare the calamities and op pression which no tongue can expresse, nether yet, alas, do our dull hearts rightly conider the same. For the heathen are entred into thine inheritance: they have polluted thy Sanctuarie, prophaned and abolished thy blessed institutions, most cruelly murthered and dayly do murther thy deare children. Thou hast exalted the arme & force of our enemies: thou hast exposed vs to a prey, to ignominie and shame before suche as persecute thy trueth. Their wayes do profper: they glorie in mischeif, and speake proudly against the honour of thy Name. Thou goest not foorthe as Captaine before our hostes. The edge of our fwor de, which fometimes was moste sharpe, is nowe blunt, and doeth returne without victorie in battel.

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PB de vii if fo fh

It appeareth to our enemies, ô Lord,

Pfal.79.

hat thou hast broke that league, which of mercie and goodnes thou hast made with thy Church. For the libertie which they have to kil thy children like shepe, & to shed their blood, no man refisting, doeth fo blinde & puffe them with pride, that they ashame not to affirme, that thou regardest not our intreating. Thy ong fuffring and pacience, maketh them solde from crueltie to procede to the blasphemie of thy Name. And in the meane feason, alas, we do not confider the heavines of our finnes, which long haue deserued at thine hands not onely these temporal plagues, but also the tor-mentes prepared for the inobediet. For ve knowing thy bleffed wil, haue not applied our diligence to obey & same, But have followed, for the most parte, vaine conversation of the blide worlde: & therefore in very iustice hast thou visited our vnthankfulnes. But, & Lord, fthou shalt observe and kepe in minde for euer y iniquities of thy chidren, then hal no flesh abide, nor be saued in thy plante, resence. And therefore we counted in

eurowne conscience, that most instely we fuffer, as punished by thine hand, do nevertheles call for mercie, according in to thy promise. And first we defire to be be corrected with the rodde of thy childre is by the which we may be broght to a per fi fect hatred of sinne, and of our selues: th and therefore, that it wolde please thee, of for Christ Lesus thy Sones lake to she we fir to vs and thy whole Church vniuerfally ble perfecuted, the same fauour and grace, as that sometymes thou didest. when the chief membres of the same for anguish fin and feare, were compelled to cry. why be haue the nacions raged? why hath the ca people made vprores? & why have Prin- ne ces and Kings conjured against thine a- m nointed Christ Iesus? Then didest thou th woderfully asift & preserve thy smale, eq & dispersed flocke: the didest thou burst fe vp the barres and gates of yron: then didest thou shake the soundations of strog of prisones: then didest thou plague the cruel perfecuters, & then gauest thou fome tranquilitie & rest, after those raging et flormes and cruel afflictions.

O Lord

Phl.2.

O Lord, thou remainest one for ever: iny deliverance: but worthie art thou to be a true and constant God, and worthie the blasphemie spoke against the trueth of his Gospel, which is by our advere firies dimned, as a dostrine deceiuable and false: yea, the blood of thy Sonne is trodden under fete, in that the blood of his membres is shed for witnes-ing of thy trueth: & therefore, ô Lord, beholde not the vnworthynes of vs that call for the redresse of these enormities, mercies from vs. but beholde the face of thine anointed Christ Iesus, and let the equitie of our cause preuaile in thy pre-tence. Let y blood of thy Saintes, which is fied, be openly reuenged in the eyes of thy Church, that mortal men may knowe the vanitie of their counsels, and thy children may have a taste of thine sternal goodnes. And seing that from that man of finne, that Romaine An-

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tichrift, the chief aduerfarie to thy deare Sonne, doeth all iniquitie spring, and mischief procede, let it please thy Fatherlie mercie, more and more to reueile his deceit & tyrannie to the worlde:ope the eyes of Princes and Magistrates, that clearly they may fe how shamefully they have bene and are abused by his deceivable wayes, how by him they are compelled moste cruelly to sheade the blood of thy Saintes, & by violence refuse thy new & eternal Testament: that they in deepe conderation of their grienous offences may vnfainedly lament their horrible defection fro Christ Iehis thy Sonne, from hece foorthe studying to promote his glorie in the dominions committed to their charges, that for yet once againe may the glorie of thy Gospel appeare to the worlde. And seig also that the chief strength of that odious beaft confifteth in diffension of Prin ces, let it please thee, ô Father, which hast claimed to thy selfe to be called the God of peace, to vnite and knit in perfect loue the hearts of al those, that loke for

for the life euerlasting. Let no crast of Satan moue them to warre one against another, nether yet to mainteine by their force and strength that kingdome of darkenes: but rather, that godly they may conspire(illuminated by thy word) to roote out from among them all superflicion with the mainteiners of the fame

These thy graces, ô Lord, we vnfainedly defire to be powred foorth vpon all realmes and nations, but principally secording to that duetie, which thou requireft of vs, we moste earnestly require hat the hearts of the inhabitats of Engand and Scotland, whome the milice and craft of Satan and of his suppostes, of many yeares have diffeuered, may ontinue in that godly vnitie, which ow of late it hath pleased thee to give hem, being knit together in the vnitie fthy worde: open their eyes, that clear! they may beholde the bondage and iferie, which is purposed against them oth : and give vnto them wisdome to H dly concorde thy Name may be glo-

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rified and thy dispersed flocke comforted and relieued.

The commune welthes, & Lord, where thy Gospell is truely preached, and harbour graunted to the afflicted members of Christs bodie, we commend to thy protection and mercie. Be thou vnto them a defence and buckler : be a watchman to their walles, and a perpetual fauegarde to their cities, that y craftie assautes of their enemies repulsed by thy power, thy Gospel may have free passage from one Nation to another: and let all Preachers and Ministers of the same have the giftes of thine holie Sprit in fuche aboundance, as thy godly wisdome shall knowe to be expedient for the perfect instruction of that flocke which thou haft redemed with the precious blood of thyne onely and welbeloued Sonne Iesus Christ: purge their hearts fro all kinde of superstition, from ambition and vaine glorie, by which Satan continually laboreth to stirre vp vngodly contention : and let them fo confent in y vnitie of thy trueth, that ne ther

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ther the estimacion, which they have of men, nether the vaine opinions, which they have conceived by their writings, prevaile in them against the cleare ynderstanding of thy blessed worde.

And now last, o Lord, we most hubly befeche thee, according to y prayer of thy deare Sonne our Lord, Iesus, so to fanctifie and cofirme vs in thine eternall veritie, that nether the loue of life temporal, nether yet y feare of torments & corporal death, cause vs to denie the fame, when the confession of our faith shalbe required of vs : but so assist vs & the power of thy Sprite, that not onely boldely we may cofesse thee, & Father of mercies, to be the true God alone, & whome thou haft fent our Lord Tefus to be y onely fauiour of the worlde, but alfo, y coltantly we may with lad all doarine repugning to thine eternal trueth reueiled to vs in thy most blessed word. Remoue from our hearts the blinde lore of our felues, and so rule thou all the flions of our lyfe, that in vs thy godlie Name may be glorified, thy Church edified, and Satan finally confounded by the power & meanes of our Lord Iesus Chritt, to whome with thee & the holie Sprit be all praise and glorie before thy Congregations, now and euer, So be it.

Arise, ô Lord, and let thyne enemies be ashamed: let them slee from thy presence, that hate thy godly Name: let the grones of thy prisoners entre in before thee: & preserue by thy power suche as be appointed to death: let not thyne ene mies thus triuph to the end, but let them vnderstand, that against thee they sight: preserue and defend the vine, which thy right hand hath planted: and let all nations se the glorie of thyne anointed.

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Hasten Lord, and tary not.

## A GODLIE PRAYER TO

Onour & praise be given to thee,

1 & Lord God almightie, most deare Father of heaven, for all thy mercies
and louing kyndenes shewed vnto vs, in
that

y it hath pleased thy gracious goodnes frely & of thyne owne accorde, to elect and chuse vs to faluation before the beginning of the worlde: & even lyke cotinuall thakes be given to thee for creating vs after thyne owne image, for redeming vs with y precious blood of thy deare Sonne, when we were viterly loft, for fanctifying vs with thyne holy Sprit in the reuelacion & knowledge of thine holy worde, for helping and fuccouring vs in all our nedes and necessities, for sauing vs from all dangers of bodie and foule, for comforting vs fo fatherly in all our tribulacions and perfecutions, for sparing vs so long and giving vs so large a tyme of repentance. These benefites, ô moste mercyfull Father, lyke as we knowledge to have received them of thyne onely goodnes, even fo we befeche thee, for thy deare fone Iesus christs, fake to graunt vs alwayes thyne holie Sprit, whereby we may continually growe in thankfulnes towardes thee, to be led into all trueth, and comforted in all our aduersities. O Lord, streng-L. iij.

then our faith : kindle it more in feruentnes and loue towardes thee and our neighbours for thy fake. Suffer vs not, moste deare Father, to receive thy worde any more in vaine, but grat vs alwayes the assistace of thy grace and holie Sprite, that in heart, worde and dede we may fanctifie and do worship to thy Name. Helpe to amplifie and increase thy kingdome, that what soeuer thou fendest, we may be heartly wel content with thy good pleasure and will : let vs not lacke the thing , 6 Father , without the w we can not serue thee, but blesse thou so all the workes of our hades, that we may have fufficient, and not to be chargeable, but rather helpfull vnto others: be merciful, ô Lord, to our offences : and seing our dette is great, which thou hast forgiuen vs in Iesus Christ, ma ke vs to loue thee and our neighbours fo muche the more. Be thou our Father, our Captaine and Defender : in all tentations holde thou vs by thy mercyfull hand, that we may be delivered from all inconveniences, and end our lives in the

the sanctifying & honour of thine holie Name, through Iesus Christ our Lord, and onely Sauiour, So be it. Let thy mightie hand and outstretched arme, & Lord, be still our defence: thy mercie and louing kyndenes in Iesus Christ thy deare Sonne, our saluation, thy true and holie worde, our instruction: thy grace and holie Sprite, our comfort and consolation, vnto the end and in the end. So be it.

O Lord, increase our faith.

## A PRAYER TO BE SAID OF THE CHILDE BEFORE he studie his lesson. Of the 119. Psalme.

Wherein shal the Childe addresse his way? in guiding him selfe according to thy worde. Open myne eyes and I shal knowe the meruciles of thy Law. Give me vnderstanding, & I shal kepe thy Law, yea, I shal kepe it with mine whole heart.

Ord, which art the fountaine of all L wisdome and knowledge, seing it to be taught in my youth for to learne to guide me godly and houestly all the course of my life, it may also please thee to lighten myne vnderstanding (ý which of it selfe is blinde) that it may comprehend and receive that doctrine and learning which shalbe taught me: it may blease thee to strengthen my memomije to kepe it well: it may please thee an falso to dispose myne hearte willinglie to receive it with suche desire as apperteineth: fo that by myne ingratitude the occasion which thou givest me, be not loft. That I may thus do, it may plea fe thee to powre vpon me thyne holie Sprit, the Sprit, I fay, of all vnderstanding, trueth, judgement, wisdome and learning, the which may make me able fo to profite, that the paines that shalled taken in the good be not in vaine. And to what studie soeuer I apply my felfe make me, ô Lord, to addresse it vnto the right end that is to knowe thee in our

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our Lord Iesus Christ, y I may have ful trust of saluation in thy grace, & to ferue thee vprightly according to the pleafure, fo that what foeuer I learne, it may be vuto me as an instrument to help me thereunto. And feing thou dost promise to give wisdome to the lytle & humble ones, and to confounde the proude in the vanitie of their wits, and lyke wife to make thy felfe knowen to them that be of an vpright heart, and also to blynde the vagodly and wicked, I beseche thee to facion me vnto true humilitie fo that I may be taught first to be obedient vnto thee, and next vnto my superiors, that thou hast appointed ouer me : further y it may please thee to dispose mine heart vnfeinedly to feke thee and to forfake all euil and filthie luftes of the flesh: and that in this forte I may now prepare my felfe to ferue thee once in that estate & it shal please thee to appoir for me whe I shal come to age.

Out of the. 25. Pfalme:

The Lord reueileth his fecrets vnto the

that feare him, and maketh them to knowe his alliance.

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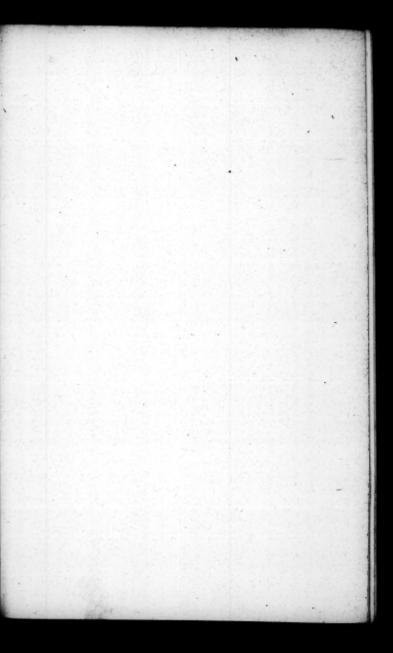
A PRAYER TO BF SAID before a man begin his worke.

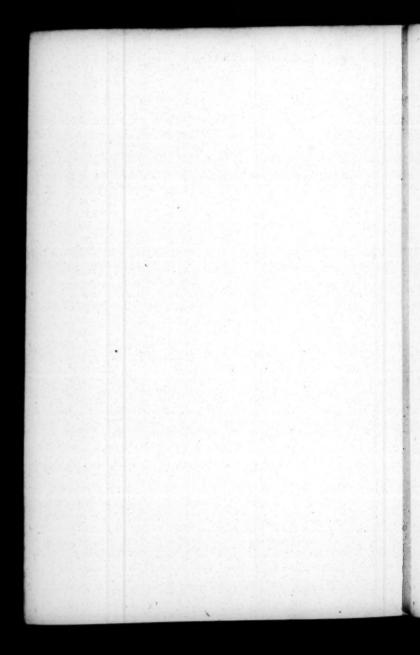
O Lord God moste merciful Father and Sauiour, seing it hath pleased thee to command vs to trauel, that we may relieue our nede, we beseche thee of thy grace so to blesse our labour, that thy blessing may exted vnto vs, without the which we are not able to cotinue: & that this great fauour may be a witnesse vnto vs of thy bountifulnes & assistace, so that thereby we may knowe y father-lie care that thou halt ouer vs.

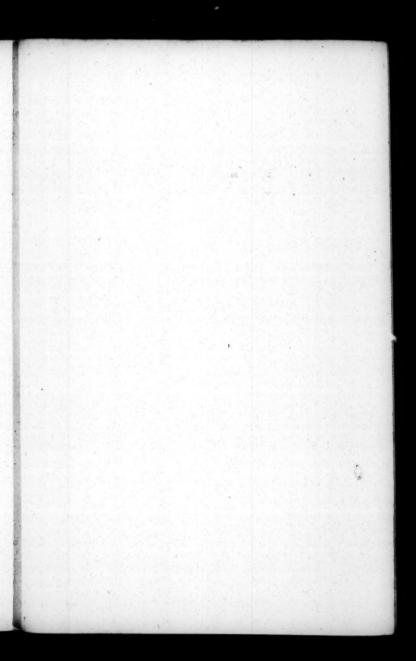
Moreouer, ô Lord, we beseche thee ŷ y woldest strengthen vs with thine holy Sprite, that we may faithfully trauel in our state and vocation without fraude or deceit: & that we may indeuour our selues to followe thine holy ordinance, rather then to seke to satisfie our griedie affections or desire to gaine. And if it please thee, ô Lord, to prosper our labour,

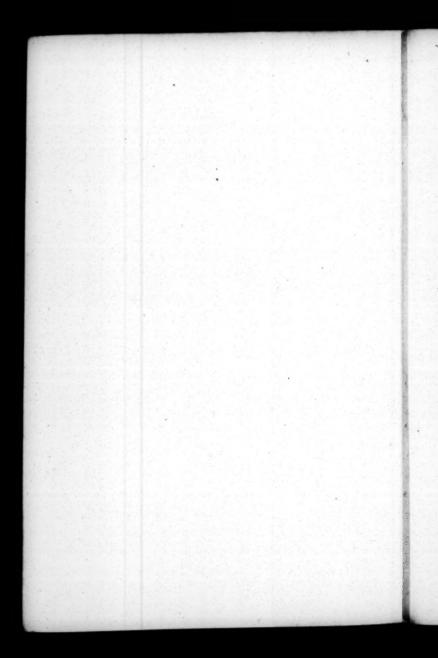
bour, giue vs a mynde also to help them that have nede, according to that abilitie that thou of thy mercy shalt give vs : &c knowing that all good things come of thee, graunt that we may humble our selues to our neighbours, & not by any meanes lyfte our felues vp aboue them, which have not received fo liberal a por tio as of thy mercie y halt give vnto vs. And if it please thee to trye & exercise vs by greater pouertie & nede, then our flesh wolde desire : y thou woldest yet, Chi ô Lord, graunt vs grace to knowe y thou wilt nourish vs continually through thy bountiful liberalitie, that we be not fo tempted that we fall into distrust : but that we may paciently waite til thou fill vs. not onely with corporal graces & be nefites, but chiefly with thine heauenlie and spiritual treasures, to the intent that we may alwayes have more ample occafion to give thee thankes, and fo wholy to rest vpon thy mercies. Heare vs, ô Lord of mercie, through Iesus Christ thy Sonne our Lord. Amen.

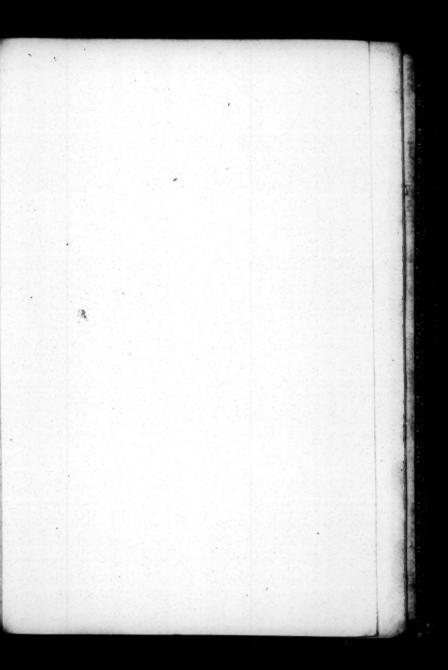
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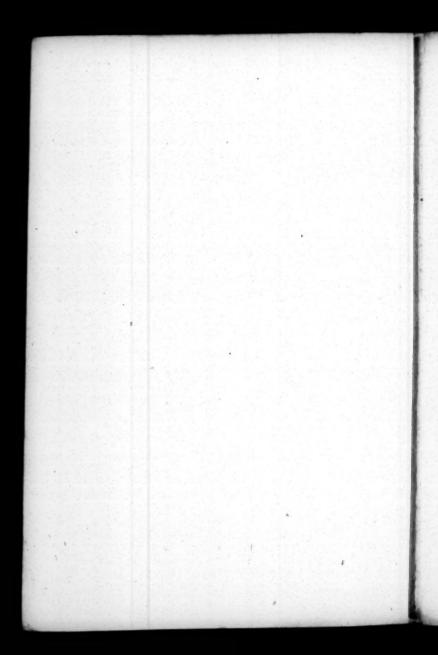


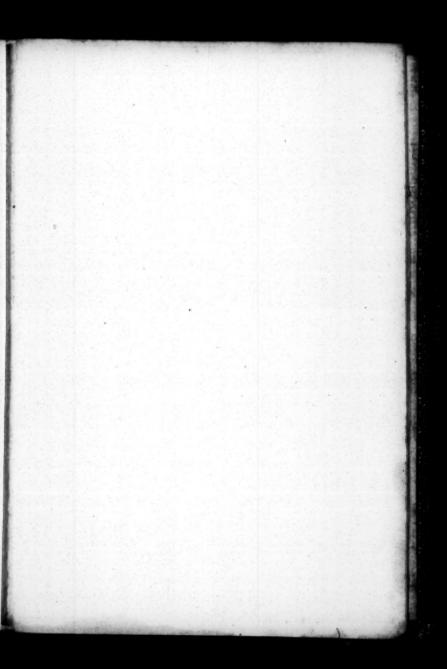


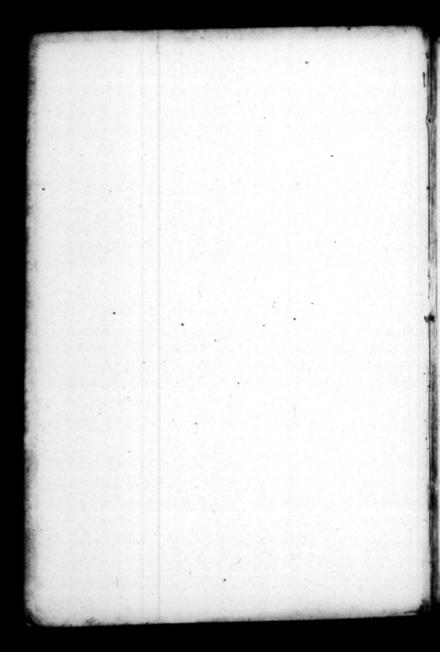












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Don de write Benedentst Nulett

